

ANNUAL OFFERING FOR FOREIGN MISSIONS SUNDAY MARCH 6

THE CHRISTIAN CENTURY

Volume XXVII.

March 3, 1910.

Number 9

**A Missionary Trumpet Call
Chicago's Fight Against the Saloon**

Editorial

A Remarkable Clinic

By Alva W. Taylor

A Great Men's Bible Class

By G. W. Gerwig, in "Our Church Men"

Immersion Among Immersionists

By Dr. Errett Gates

A Broadside of Our Readers' Opinions

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street **Chicago, Illinois**

The Christian Century

Published Weekly by
The New Christian Century Co
 702-714 East Fortieth Street, Chicago, Ill.
 United Religious Press Building.
 Chicago, Illinois.

Telephone Douglas 3113.
 Entered as Second-Class Matter Feb. 28, 1902,
 at the Post Office at Chicago, Illinois,
 Under Act of March 3, 1879.

EDITORS
CHARLES CLAYTON MORRISON.
HERBERT L. WILLET.
CONTRIBUTING EDITORS
ALVA W. TAYLOR, Social Interpretations.
SILAS JONES, Prayer Meeting.

SUBSCRIPTIONS.

Subscription price \$3.00. If paid strictly in advance \$1.50 will be accepted. To ministers, price \$1.50, or if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES.

Special Notice.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS.

In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES

Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

ADVERTISING.

Nothing but clean business and reliable firms advertised. Rates given on application.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each order. Cash must accompany the order to save bookkeeping.

FOR SALE.—A SMITH PREMIER TYPEWRITER. Almost as good as new. In perfect working condition. Extraordinary bargain. Address T, care New Christian Century Co.

FOR SALE.—COMPLETE SET ENCYCLOPEDIA BRITANNICA. Ninth Edition. Bound in calf. In good condition. Original cost, \$140. Will accept \$25 for set. Address C, Care New Christian Century Co.

CHURCH CLERK: Do you need church letters? We furnish a well designed letter in blocks of fifty at 50 cents. Write us, care of X, New Christian Century Co.

WANTED.—A PRESIDING TEACHER for a girls' school. Must be strong in English and French; also a teacher of Piano and Violin is wanted; also a teacher of Art and Expression. Address, C. H., care of New Christian Century Co., Chicago.

ILLUSTRATIONS.—"RIVETS FOR TRUTH"—Two hundred and thirty-eight short, pointed illustrations, by Levi Marshall. Two-thirds of them entirely original. Bound in green cloth; 50 cents, postpaid. Address, Carl S. Shepard, Hannibal, Mo.



POCKET S.S. COMMENTARY
 FOR 1910. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1910, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c. Morocco 55c. Interviewed for Notes 50c. postpaid. Tampa Taken. Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg, Chicago



BOWLDEN BELLS
 CHURCH AND SCHOOL
 FREE CATALOGUE
 AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

AGENTS \$50 TO \$100 A WEEK HURRY! IT'S GREAT

SENSATIONAL OPPORTUNITY FOR MAKING MONEY—MEN AND WOMEN



Every home needs—wants—must have it. Women buy eagerly. Agents excited. Orders coming thick and fast. Brand new. Field untouched. Nothing ever like it before. Never such a seller. Never such a wonderful invention. Be quick—don't wait—experience unnecessary. Just listen! One woman made \$64 first half day; W. H. Morgan, Pa.: "Sold 45 Cleaners in 25 hours. Have sold 2 out of 3 persons canvased." Marvelous results reported from every state. Read on about this great modern household invention. Millions have wanted—needed—for years. Only enjoyed by rich. But here at last for rich and poor. New Home Vacuum Cleaner—Blowing to all. Rushing, whirling, sucking air draws dirt, dust, germs from carpets, rugs, matting, while they remain on floor. Strange—bewildering—phenomenal. No electricity—no motors—no power. Operated in any home by child or frail woman. Weighs 8 lbs. Different from anything ever seen. Purifies atmosphere—wards off diseases—stops doctor bills. Sucks dirt from carpets, rugs, matting—from crevices, beneath radiators, furniture, behind doors, closets, etc. Sold on demonstration. Women can't resist. Shown in three minutes. Sold in five. Then on to the next. Women praising, make sales easy. Saves drudgery, cleaning, dusting. Saves taking up carpets—saves time and money. No more brooms, brushes, dust cloths. No more backaches. Never such a money maker—never such a blessing to women. Never such a chance to make money easy—quick. Big profit on every sale. But you must hurry. Agencies going. Everybody on the jump. O. K. Goff, Mo.: "Sold 5 Vacuum Cleaners last Saturday,—my first attempt." Gustave Anderson, Minn.: "Enclosed find order for 12 Vacuum Cleaners. Ship prompt. One man sold a dozen 3 days." E. I. Pierce, N. Y.: "Wife more than pleased with Home Vacuum Cleaner. It does all and more than you claim for it." Prof. Geo. S. McDowell, Pa.: "Took 8 1/2 ounces fine dirt from carpet 10 x 13 feet." L. Banyille, Ohio.: "The New Home Cleaner greatest ever. Have arranged for demonstrations in stores." And so it goes—all eager, all say "It's great." So hurry. You can't fail. Get busy now. Grand invention—great seller." (Hurry! Join the money makers.) Get this money. Don't be satisfied with small wages. Don't just exist. How splendid to always have money in abundance. Break away! Send today. Don't write letter—just a card. Only write—that's all. Begin now to make money. Frank Williams, Nebr.: "Home Vacuum Cleaner a dandy; works to perfection.—without raising dust." Gain freedom from drudgery, long hours, tedium, job hunting. We want more Agents, Salesmen, Managers—Men and women, at home or traveling, all or spare time to fill orders, appoint, supply, control sub-agents. You can't make a mistake. Listen! John Logan gave up \$12 job driving team, now makes \$50 weekly. Writes "Sold 15 cleaners today. Success is TO BE HAD—SEND NO MONEY—Just your name on a card. We'll send full instructions and offer good territory. We'll help; we'll start you making money. Write." N. ARMSTRONG MANUFACTURING CO., 705 Alms Building, CINCINNATI, OHIO.

The Bethany Graded Sunday School Lessons International Course

For the Elementary Grades in 1910

EDITED BY CHARLES CLAYTON MORRISON.

The Beginners' Graded Series—(Complete in Two Years)

Approximate Age of Pupils: Four and Five Years.

Lessons prepared by FRANCES W. DANIELSON.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY BEGINNERS' GRADED SERIES. A Teachers' Text Book, \$1.00 a year, issued for the present in four parts, 25 cents each.

Large Picture Cards (12x15 inches) \$2.50 a year. Sold only in yearly sets.

EQUIPMENT FOR THE PUPIL.

BEGINNERS' STORIES. An Illustrated Folder, for each Sunday. Single subscriptions, 30 cents a year. School subscription, 28 cents a year, 7 cents a quarter.

The Primary Graded Series—(Complete in Three Years)

Approximate Age of Pupils: Six, Seven and Eight Years.

Lessons prepared by MARION THOMAS.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY PRIMARY GRADED LESSONS. A Teachers' Text Book with picture supplements. \$1.00 a year, issued at present in four parts, 25 cents a part.

EQUIPMENT FOR THE PUPIL.

PRIMARY STORIES. An Illustrated Folder, one for each Sunday. Single subscriptions, 25 cents a year. School subscriptions, 20 cents a year, 5 cents a quarter.

The Junior Graded Series—(Complete in Four Years)

Approximate Age of Pupils: Nine to Twelve Years.

Lessons prepared by JOSEPHINE L. BALDWIN.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY JUNIOR GRADED SERIES. A Teachers' Text Book, \$1.00 a year, issued at present in three parts, 35 cents a part.

EQUIPMENT FOR THE PUPIL.

THE PUPIL'S BOOK FOR WORK AND STUDY, with picture supplement; covering about four months. Three books in the year, each 12 cents. New Junior term opens Feb. 20.

The above prices include postage. Returnable sample copies will be sent which may be purchased at \$1.00, or returned uninjured. In case an order is sent by the school no charge will be made for them. In writing for samples, please say "Returnable."

THE NEW CHRISTIAN CENTURY CO.
 700 EAST FORTIETH STREET, CHICAGO

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

A Time for Action

Trumpet Call of the Foreign Society.

The time for direct, decisive action is upon us. For weeks the churches have been in the spirit of prayer and preparation for a worthy offering for world-wide missions March 6th. That day is at hand. Much is involved. The comfort and usefulness of an army of missionaries stationed in twelve different countries depend upon what the churches now do. More than six hundred native evangelists, who go everywhere preaching the Word, are now turning their eyes toward their American brethren in the hope that their present and future usefulness may not be threatened. This is a critical moment, one in which we cannot afford to be indifferent. We have promised to stand loyally by the work we have planted. Our obligations are larger and more imperative than in former years.

The cause of Foreign Missions is worthy of the best thought and most strenuous effort of the greatest minds and hearts of the world. It is commanding the attention of the greatest characters of the world. This is Christ's own work and bears the stamp of his own divine authority. No other cause is doing so much for the interests of Christian union. The simple New Testament gospel is what the heathen world demands. The non-Christian world is not interested in our traditions, and strifes, and sectarianism, and the history and statements of our doctrines, creeds and confessions; but they are mightily interested in the personal life and ministry of Jesus Christ. The story of his death and resurrection touches their hearts. We of all people are specially commissioned to the heathen. We can do more than any other people if we will.

No other agency is doing quite so much for the world's commerce and trade as Foreign Missions. None other is doing more for good laws, just government, domestic happiness and general enlightenment. The future of the world is in the hands of the missionaries reinforced by the intelligent and spiritually minded churches at home. Nothing is doing more to commend our plea and work to the world than what we are doing for this divinely appointed enterprise. It is helping to save us from a hard and provincial selfishness. It is warming our hearts into a larger and sweeter life. It is helping to unify all our force, and quicken all our activities, and sanctify all our living. God reigns and this is his holy cause.

We ought to astonish even ourselves March 6 by large gifts. Some men should be asked for thousands. We have been only toying with an enterprise as big as the purposes of God. We have been mere pigmies when we ought to have been giants of faith. We have been in a state of hesitancy when we ought to have given ourselves with a complete abandon. We ought to pour out a stream of money for homes of missionaries who now live in mud hovels, for well appointed hospitals that are now mere shacks, for schools that are all too small.

But a brighter day has dawned. The churches were never before so stirred. From one end of the land to the other there is a mighty up-rising. Many will double all previous efforts. Great numbers will increase their offerings. A host will give for the first time. A chorus of cheerful notes is sounding from every quarter. Ask for great things. Expect great things. Plan for large gifts. The voice of God rings out in a clear and definite note to move forward. We are enrolled in his army to obey his orders.

Please send your offerings to the undersigned promptly Monday morning, March 7. If all the offering is not ready send all you have and the balance later.

F. M. RAINS, SECRETARY, BOX 884, CINCINNATI, OHIO.

Editorial Survey

Students and Missions

In the past four years 1,275 students have gone to the mission fields. This is an increase of 27 per cent over the previous four years and of 64 per cent over the second previous quadrennium. This is not an army of the rank and file, it is a corps of captains sent out to lead a larger host of workers.

The Rochester convention represented 722 educational institutions. One hundred of its 3,624 delegates are to go out this year. The delegates came from twenty-nine countries and will go out to every land the sun shines down upon. It was a symbol of the morrow when the Kingdoms of this world shall become those of our Lord and his Christ. From there the pathways of apostles and prophets lead to every corner of the earth. They are not rich in this year's goods, but pledged \$85,000 on the floor of the convention that the work of the Volunteer Movement might be enlarged and other thousands led into the same work.

Out of the 1,477 colleges and universities in the United States and Canada, 861 sent reports to this convention. Out of this number 442 are contributing as such to the missionary cause. This includes not all who have students giving to missions nor all that is given in the colleges and universities, but only those that are giving as colleges and universities for missionary enterprises of their own. The total thus contributed is \$131,000. Four years ago it was but \$80,000. The amount given as an average for each student in various kinds of institutions is interesting. The theological students lead with an average of \$1.30, and those of normal schools come last with an average of but 6 cents for each student enrolled. Schools for men average 75 cents, while those for women average but 25 cents.

Mr. Mott has now bound the students of all lands into the international bond. In the Orient he found great interest. There are 5,000 Chinese and 700 Korean students in Tokio, and the Y. M. C. A. is giving them special attention.

Where Denominational Lines Vanish

If every community was a parish and its religious interests centered in one place, there would be made possible an efficiency in Christian work that can never obtain so long as there is no parish because of rival sect divisions that compete for a division of numbers rather than cooperate for the community good. So long as one church in each community meant restriction of opinion and intolerance it was bad, but now that we have achieved tolerance and freedom of opinion as a very vital principle of our living and thinking, there is little danger of any ecclesiastical tyranny, and for the sake of efficient work in fellow help we should cooperate, and our cooperation demands unity in organized effort.

Denominational lines are no longer vital. There was a time when every denominational difference stood for a vital advance or protest, but practically every denominational advance has now been won and the denomination goes on standing for things that all possess in common. Thus the walls become a hindrance to the cooperation the times demand for the sake of the social task before them. Out in Korea it has been demonstrated that when essentials are put before traditions the denominational walls come down easily. The Presbyterians and the Methodists are the chief missionary agencies at work out there. Last autumn they agreed to cooperate in the great task, and to facilitate matters each took a certain portion of the country. Then each transferred to the other all the stations on the new fields claimed. Thus thousands of Korean Christians with their church edifices went from one to the other. It not only caused no breaks or difficulties, but reacted upon the work in a signal fashion. The largeness of the Christian spirit that could effect such a union of peoples that Jesus might be preached and all Korea come to believe upon him must bring such success, or the Master himself was mistaken.

Federation and Industrial Problems

The Commission on the Church and Social Service for the Federal Council of Churches has made an initial report. It is conservative and simple and adheres to the principle that the churches can best undertake only those things in which all may agree without controversy. Three things are embodied in this report, which is a sort of recommendation to Christian employers and forms also a kind of

platform on which the pulpit can agree for united demand upon the industrial world. These demands are for:—

One day's rest in seven.

Reasonable hours of labor.

A living wage.

Only the first is definite enough to be of great value. The other two may be interpreted from the viewpoint of the one interested. The committee believes in the eight-hour day, but did not think it wise to advocate it. They were agreed on the ten-hour day as a limit and are to be understood as asking for a six-day week and not over a ten-hour day, condemning anything in excess of that as "an abuse which is not to be tolerated." The last is least definite. Perhaps it could not be more so, but the sociologists could have safely pointed out to them that anything below a certain wage was not a "living wage." However, the beginning is good. The conclusion will be better. The committee is urging Chas. Stelzle, its secretary, to become the paid official of its work and thus enlarge his work from that of a single denomination to that of the Federated Council including all churches. This would be of great value to Mr. Stelzle's work in that it would give him the backing of all Protestant America and make his message ring with greater authority and it would be the most significant event that has happened in the union movement among the churches in that it would be practical effort along a practical line by one who is a master at it.

How Is This for Profits?

The man who pays \$2.00 a night for an "upper" when he rides in a Pullman sleeper and then pays the porter an extra quarter in the morning because he does not want the poor fellow to work for next to nothing may be interested to know what becomes of his little two and a quarter. Well, here is the tale told in figures and with little embellishment and nothing explained away. The company was organized back in 1867. It not only built, but operated sleeping cars. Mr. Pullman's patents allowed him a complete monopoly, so he ingeniously concluded that he need not make a single profit by selling the cars, but would make a continuous profit by simply renting them. What the profit was the first seven years does not appear, but by the end of that symbolic period he was paying 8 per cent and earning twice that amount on its capital of not quite \$6,000,000. The capital had grown from a million and continued to grow until in 1898 it was \$36,000,000, all said to have been paid for in good money. But a surplus of some \$18,000,000 had piled up by that time, so stock was issued to cover it and thus 50 per cent was added to the 8 percent that had always been paid as a yearly dividend, and to this was added a little cut of melon amounting to \$7,200,000. In 1899 it "absorbed" the Wagner Company, with its competing business, and thus obtained a complete monopoly of the field. The Wagner Company took their pay in the shape of \$20,000,000 additional stock, but of course that does not figure in this tale of the "melon" because their property may have been worth that much. If it was not, it was worth that much to the Pullman Company to have a complete monopoly of the field and so help the industry of growing rich dividends. By 1906 the dividends of 8 per cent had failed by some considerable to divide the profits accrued, so another division of stock was made. Just how much of this was accrued cash is not revealed, for there was considerable agitation over rates for "uppers" at that time, and it would disturb the public mind less to pay a reasonable 8 per cent dividend than to be cutting melons so often. Anyhow, the stockholders were handed out an additional \$26,000,000 in stock, all able to draw the regular 8 per cent. The agitation has died down somewhat before the weightier matters of saving the timber lands and increasing the poor man's ability to live, by increasing the tariff on his socks, and there is to be another melon cut in the Pullman stock factory. This time \$20,000,000 will be the reward of the faithful stockholders who have stood by the old business ship in all the stress and held the life ropes on the money bags so the sleepy traveler could safely land his "two per night" in its capacious mouth. This is the statistical story of 8 per cent annually and \$64,000,000 in melons on a capital of \$36,000,000, all done in twelve years, and that without in the least injuring the ability of the thrifled stock issue to earn the 8 per cent. The total to the original holder of the 1898 stock is only 422 per cent, including the annual dividend.

It is perhaps better to pay \$2.00 than to sit up all night, but must

we thus argue that it should be paid and that to charge it is but "business"? Or is there no "business" consideration in the transaction for the buyer of a bed for the night? When is "business" business for the public? If there was a free competition and the Pullman's could meet all competitors in a legitimate business competition and still make an average of 35 per cent per annum, we would need to but ask that they pay their own porters and compensate all their employees with some such wages as they earned in dividends and call them a great business concern. But when they do not pay their own porters nor compensate their workmen beyond what is absolutely necessary to obtain labor and, above all, when they have no competitors for a business that is so profitable that were competition possible under natural economic law, the field would be full, we must conclude that the Pullman Company is performing a sort of legal robbery on the public and that it is time that the people defend themselves and inject a little business on the public behalf into the situation by compelling the Pullman Company to make a rate for a night's sleep that will make it more like a business transaction for the man who rents a sleeper for the night, and less like an act of brigandage by which he can sit up or "cough up."

Chicago's Fight Against the Saloon

The campaign for the abolition of the saloon in Chicago has appeared to many people to be ill-advised and chimerical. The saloon seems so deeply entrenched in the large cities that it looks like boastful audacity to attack it in a citadel like Chicago. But those who are best informed regarding the possibilities are perfectly certain that the campaign is going to result in incalculable good both as an education of the forces of sobriety and as a warning to the saloon that its lease of life grows short. But, further than this, it seems not unreasonable to believe that the election may actually result in a victory for prohibition. The number of those who signed the petition, aggregating 74,000, was a splendid demonstration in favor of a clean city. And there is no question that in the final issue of the campaign a very much larger number of voters will be in line for the abolition of the saloon. If the number of signatures could be doubled, there would be strong assurance of victory, and this the leaders are confident can be done. The churches and other organizations interested in social uplift will certainly spare no efforts to bring this campaign to a successful issue, and every individual who can help will feel it a privilege and a duty to have a part in the effort.

What Labor Thinks of the Saloon

Labor votes are confidently counted upon by the brewers. They raise the pathetic wail that the saloon is the working man's club. In England much is said of the working man's beer, and its protection is talked of like that of his bread. In this country every effort is made to line up organized labor in favor of the saloon. The surprising thing is not that on a few occasions unions here and there have passed resolutions against prohibition, but that with so many and such constant effort all over the country so few have ever passed them. When in nearly every city there can be found ministers who oppose the enactment of prohibitory laws, it certainly cannot be wondered at if in the same cities there can occasionally be found a labor union that goes on record in the same manner.

It is estimated that the average expenditure of the drinkers of the nation is \$250 per annum. Not every drinking man spends that much, nor does every working man that drinks spend up to the average, for the high wine drinker is the man that raises the average. But one beer a day means at least \$20 per year for the drinker who works for wages. Three beers a day means at least \$75 per year, for he will do more treating and take more extras on occasion. The average wage of the factory workers of this country is \$490 per year. One can see where the margin falls for the one who drinks regularly. It means so much less of the necessities. Even the skilled worker who will average an income of \$900 per year cannot afford to spend 10 per cent upon his drinking habit. This, of course, does not reckon with the excessive drinker nor the man who gets drunk and loses many days' work and ultimately the job.

The labor leaders see the issue clearly and are lined up against the saloon almost solidly. Jno. B. Lennon, Treasurer of the American Federation of Labor, says, "The liquor traffic tends to decrease wages, never to increase them." He says the unions fight child labor, and the saloon sends more children to labor than they can redeem from it; that it reduces the standard of living and thus strikes a vital

blow at labor. He declares the labor movement is essentially a moral movement and the saloon is a demoralizer of all that is moral.

Thos. Lewis, President of the United Mine Workers, says, "Because the liquor traffic tends to enslave people, to make them satisfied with improper conditions and keep them ignorant, the leaders of the trades union movement are called upon to fight the saloon." It is significant that this great organization forbids one of its members to sell intoxicants, even at a picnic. A great surprise has been furnished in many instances where mining communities went "dry."

John Mitchell, perhaps the most trusted by the general public of all labor leaders, says, "The average workingman has no money to spend on drink without robbing his family. I believe that as the labor movement grows the temperance movement will grow." He thinks that the closing of the saloon is a part of that readjustment that is taking place in society and that it is to be welcomed.

Samuel Gompers, for twenty-seven years head of the American Federation of Labor, and one of the most masterly and statesmanlike of all men in public life, says, "The time has come when the saloon and the labor movement must be divorced." When they are not only divorced but the labor movement sees both the economic and moral handicap of the saloon they will put its quietus on it quickly.

The Blacksmith's Journal in a recent issue says, "No well advised trades unionist denies that the greater part of the internal quarrels and bickerings among trade unionists have been concocted in the back-rooms of saloons. The greatest curse to the labor movement has been the saloon, and it is high time that the labor leaders get together and forever divorce the trades union movement and the saloon influence."

Mayor to Abolish Liquor Selling Resorts

Mention was made in these notes a week or two ago of the resolutions passed by the mass meeting held in the Chicago Central Y. M. C. A. under the direction of the Federal Council of Churches, calling for official action to restrain and as rapidly as possible destroy the social evil in this city. One of the steps urged was the appointment by the Mayor of a commission to investigate and report upon the whole question, with recommendations as to measures best calculated to meet the needs of the situation. But in connection with this request there were others calling for more drastic action regarding the evil resorts, among which was the abolition of liquor-selling in connection with any place known to have this character. Last week Mayor Busse issued an order abolishing the sale or the use of intoxicants in such places after May 1. Any one who knows the methods of the red light district can readily understand what a blow this step is to the traffic in virtue which flourishes best in connection with the liquor business. The Mayor, in this action, has astonished even those who believed in his desire to promote righteousness in Chicago. But it is almost certain that the credit for this step is to be given largely to Chief Steward of the police department, who has pursued a course calculated to assure the better class of citizens that he proposed to clean up some of the most flagrant abuses under which the city has suffered. There are always those who cannot be satisfied with any efforts public officials may make in the right direction, and who are either suspicious of their motives or are impatient of any but the most revolutionary measures. But those who study the intricate workings of things in a great town like Chicago are likely to be genuinely encouraged by such interest as the city administration now seems to be taking in efforts to meet the desires of Christian people generally.

Vacation Bible Study

The National Vacation Bible School Association is organized for the purpose of promoting Bible study through the activity of teachers and students who can conduct vacation classes for unreached children, and others who could be enlisted in the work. It was felt that a large number of church buildings—with cool, pleasant rooms during the long summer days—ought to be put to use. In many of these, little groups of women, children, or even men, could be gathered for the study of the Bible. The vacation is the period in which many students who are competent to teach the Bible are largely without active work. The combination of the need and the opportunity seemed admirable. And a great deal of work of this character has been done during the past two or three years, chiefly in Philadelphia and Chicago. The movement is directed from the Bible House, New York City, and Robert G. Boville is the national director.

Disciples' Congress, Bloomington, Indiana

The Congress of the Disciples, which meets at Bloomington, Indiana, March 29-31, gives token of being the equal of any that has preceded it. The themes and speakers are sufficient to enlist the interest of all of our men who are attempting to keep in touch with modern methods of thinking and teaching. The fellowship afforded by the Congress is of the most delightful order. In the nature of the case the company who attend is smaller, and for that reason perhaps more valuable in its social character, than the general conventions, where numbers are much greater. The Congress has taken a permanent place in our calendar. Whether it shall alternate as a gathering of the Disciples with a union congress in which Disciples, Baptists, and Free Baptists shall participate, will depend somewhat upon the thought of the Bloomington gathering and the work of the joint committee.

R. E. A. at Nashville, Tennessee

The annual convention of the Religious Education Association, which is to be held in Nashville, Tennessee, Tuesday to Thursday, March 9-11, promises to be one of the most important in the series of these annual gatherings, which have done so much to interpret and promote religious education. The program is unusually rich both in the features of the public and general sessions and in the departmental gatherings, where specific topics of great interest to all types of workers in religious and secular education will be discussed. Special rates have been secured for those attending the convention. Programs and full information can be secured from the headquarters of the Religious Education Association, 72 Madison Street, Chicago. Many of the Disciples of Christ ought to be in attendance at this great gathering, especially those who live in the South and are less able to reach the conventions at northern points.

The Visitor

It is always a pleasure to one who has spent some time at Yale University to return occasionally for even the briefest of visits. Although Yale is the second university foundation on American soil, dating back to a few years from the time the Pilgrims landed at Plymouth Rock, it is in the fullest sense a modern and up-to-date institution. It has always stood for the essentials of academic culture, refusing to embark in the experiments which its great rival, Harvard, has so freely indulged during the past quarter of a century. It has always been the feeling of university men that the undergraduate requirements at Yale were based upon sound educational principles. And, though its graduate department has taken form only within recent years, it is now well up among the graduate schools of America. But it is in its great undergraduate spirit that Yale holds a unique place in university rank. Probably no body of undergraduates in the world is held together with such a sense of devotion and such an *esprit de corps* as the Yale students. This has accounted in no small degree for the success of the institution on athletic fields. Other universities may have a larger student body from which to draw athletic material, but Yale furnishes the enthusiasm and unity of purpose that wins victories.

A Sunday service in Battell Chapel, the gathering place of the university, where its chief religious services are conducted, is an inspiring occasion. There are few institutions which preserve the plan of required church attendance. It is, therefore, a somewhat unique experience to see a body of young men, nearly two thousand strong, gathered punctually at the 10:30 hour on Sunday morning. Perhaps the knowledge that if left to themselves by no means all these young men would be present, and that their attitude is likely to be critical, perhaps even unfavorable, is something of a challenge to the preacher of the day. But the attention is splendid and the inspiration of a great body of alert and purposeful young men is a notable asset to one who has a message. The service is very simple. The music is splendidly rendered by a large choir of young men. President Hadley gives the few notices; two or three fine, old hymns are sung, and the rest of the service is in the hands of the preacher of the day. When asked once what length of sermon was expected, President Hadley shrewdly observed that there was a tradition at Yale that the souls of the students were saved after twenty minutes of preaching. At the conclusion of the morning service the Lord's Supper was celebrated. Professor Bacon presided at the table, assisted by the preacher. Several members were received into the

church, some upon confession of faith and others upon the presentation of letters. A surprisingly large number of the students remained for the communion, and the spirit of the occasion was solemn and impressive.

The Disciples at Yale are a notable company of young men. Our earliest graduate students went to Yale as one of the oldest and most satisfactory of American educational institutions. From that time there has been hardly a year in which one or more of our people have not been registered in the student body, and especially in the Divinity School. On Monday of the week the Visitor enjoyed his stop in New Haven, the group of Disciples met in the hospitable home of Mr. and Mrs. J. L. Deming. It was the annual meeting of the Campbell Club of Yale University. President Hadley and Dean Curtis of the university were present, and Dr. William Bayard Craig of the 126th Street Church in New York City, came over to enjoy the occasion. There were about twenty men present. And the after-luncheon talks by Dr. Hadley and Dean Curtis revealed something of the high esteem in which our men at Yale are held.

Among those present were H. M. Hall of Franklin, Ind. (Transylvania and Butler), who will take his Bachelor of Divinity degree at the end of the year; Charles E. Underwood of Indianapolis (Butler), who is a candidate for the doctorate in the biblical department; William R. Howell of Chattahoochee, Fla. (Milligan, Yale), working for the doctorate in the department of sociology; George S. McLary, Tazewell, Va. (Bethany), who will take the degree of Bachelor of Divinity in June; F. E. Lumley, St. Thomas, Ont. (Hiram, McMaster), who took the degree of Bachelor of Divinity at Yale in 1909 and is now working for the doctorate in sociology; John T. Riddell, Hudsonville, Mich. (Bethany), a Junior in the Divinity School; M. L. Pontius, Taylorville, Ill., Junior in the Divinity School; J. W. Yoho, Bethany, West Virginia (West Virginia University), Divinity School; John L. McLarty, St. Thomas, Ont. (Bethany); Thomas Penn Ullom, candidate for Bachelor of Divinity; Professor E. E. Snoddy of Hiram, who is doing work in philosophy and theology on a year's leave of absence from Hiram, and expects to receive the degree of Master of Arts at the close of the year; Ray H. Legate, Mena, Ark. (University of Arkansas); C. M. Smail (Bethany); H. C. Armstrong (Cotner); W. A. Crowley, Lexington, Ky. (Transylvania); Gilbert W. Campbell, Billings, Mo. (Transylvania, Yale); and J. L. Deming, New Haven (Cincinnati University, Bethany), candidate for Ph. D. in the department of economics.

These men are for the most part supplying pulpits as opportunity offers. To be sure, the Disciples have but two or three churches in Connecticut, and the work of our students at Yale must be among other churches as a consequence. They go out to different towns in the state. But there is good reason to believe that these men bear their testimony with courage and sincerity wherever they preach. Mr. Hall is writing his thesis on, "The Place of the Disciples of Christ among the religious forces of America," and is to present his material before the Divinity School within a few weeks. Mr. Underwood is supplying for the North Congregational Church at Woodbury. Mr. Howell is pastor of the United Church at Beacon Falls. Mr. McLary is preaching at Short Beach. Mr. Lumley at Northford. Mr. Pontius is pastor of the Baptist Church at Montowise. Mr. Ullom is the acting pastor of the important Humphrey Street Congregational Church, New Haven. Mr. Smail is preaching at Avon. Mr. Armstrong at Huntington. Mr. Crowley at Union City, and Mr. Campbell at Easton. Until very recently Mr. Deming conducted a large class in the Dwight Place Methodist Church, New Haven, and has frequently filled that pulpit.

It is a matter of no little satisfaction to the Disciples of Christ that the young men who are graduating from our colleges, are availing themselves in this manner of opportunities of graduate instruction at the great universities. Next to the group that has been doing work at the University of Chicago since its foundation, as members of the Disciples' Divinity House, the body of our men at Yale is the largest gathered in any institution of graduate character. The fact that we have smaller but important companies of such students in Harvard, Union, Columbia and one or two other places is significant as bearing upon the problem of ministerial supply among the Disciples. The day is past when the graduates of our colleges who propose entering the ministry or the teaching profession can satisfy themselves with less than some competent experience in a university. The opportunities for this kind of work are so numerous, the expenses so small and the advantages so conspicuous, that

the number of men enlisted in this work naturally grows from year to year. There will always be ample work for the man who has only a partial educational equipment, but in the light of the needs and opportunities of our generation no one of our students can justify himself in the neglect of such advantages as the times afford for satisfactory educational preparation.

The Visitor's journey to and from New Haven was made pleasant by brief visits with friends in Buffalo and North Tonawanda, New York, where a couple of lectures were delivered, and in New York City, where our churches are entering upon what promises to be a new era in their work. But the pressure of time was too great to admit of any protracted stay such as could justify an attempt at reporting the situation in detail. It remains only to say in conclusion that wherever we have a group of students engaged in graduate study, the example of the Yale Campbell Club, with its regular meetings, its discussion of important topics and its constant impress upon the institution and the churches its members supply, may well find imitation.

An Important Distinction

Readers of Dr. Gates' article on another page should carefully distinguish between the baptism question and the church-membership question. This distinction has not been made clear by the scholarly editor of our "Religious Outlook" page.

The subject discussed by President Faunce, from whose address Dr. Gates makes liberal and illuminating quotation, was not the baptism question at all, but the church-membership question. We do not believe either Dr. Faunce or Dr. Hanley would favor for a moment the practice of sprinkling or pouring in the Baptist church.

There is no sign, so far as we have observed, of a weakening of the practice of immersion only. What these Baptist leaders are rebelling against is the use of their immersionist dogma and practice as a bar to fellowship against those who, equally with themselves, are members of Christ's church. The spirit of Christian fraternity is strong with them. They cannot tolerate the making of a ritualistic form a test of fellowship. Christianity is principally a vital, a moral matter, they feel. Its forms and formulas are always secondary, and are ever to justify themselves by their actual usefulness in promoting spiritual life.

Such conceptions as these lie back of the discussion at the Baptist Congress. The question with those who participated in that discussion was not, "Shall the Baptist church practice sprinkling as well as immersion?" but "Assuming that the Baptist church is to continue its traditional practice of immersion only, shall we make provision for receiving into our fellowship other Christian people than those who have been immersed?"

That this question should find consideration among Baptists, and that an affirmative answer to it should find such eminent support as that of President Faunce, Drs. Hanley, Aked and others, gives it a significance fully justifying Dr. Gates' lengthy report.

Among the Disciples the question takes on a somewhat different form. It connects itself with our plea for union, a plea the Baptists as such do not make.

The Baptists practice immersion only, because they understand the Bible to demand it and nothing else. Being a sect, they see no reason why they should not set up their creed as a test of fellowship against those who do not understand the Bible as they understand it.

Disciples, however, are not a sect, and whatever their personal creeds as to baptism may be, they are all impelled by their desire for Christian union to practice only immersion.

But just because the Disciples are not a sect, and just because they deny that they themselves or any other group of Christ's people have the right to set up their personal creed as a divisive test of fellowship, there has always been, and is today in widening and deepening measure, a sense not only of inconsistency but of unchristianity in their refusal of membership to any member of Christ's church on the ground that he has not been immersed.

Soon or late this problem must be faced by the Disciples. It has been a perennial problem in our history. Our plea for the union of all Christians will not be taken seriously by the Christian world until we make it clear that we are not just another sect, but that we welcome into our fellowship all whom Christ receives into his.

The practice of immersion-baptism—that is one question.

The practice of Christian union—that is another and a fundamental question.

The Christian Century believes that these two should not be

confounded. And we also believe that the earnest and intelligent practice of Christian union will require the practice of immersion only.

Jesus, The Truth of the World

Truth is conformity of statement or knowledge with fact. In this sense we accept Jesus as the truth of the world. We do not mean that he gave to the world the facts of science. These facts men have discovered for themselves. Infinite harm has been done by teachers of religion who have tried to dictate to science what it ought to teach. It is the business of the church to use all the facts of science for moral and religious purposes. Jesus embodied in his person the meaning of life as a whole. The details are left for men to discover for themselves. We dare to speak about God because we believe that in Jesus we have a revelation of God. What Jesus said of God's will is accepted by the Christian as true. The attitude of Jesus toward all sorts and conditions of men is taken as the attitude of God.

Truth is sincerity, conformity to the demands of one's moral knowledge. In this sense also Jesus is the truth of the world. He not only taught the highest standard of conduct; he lived what he taught. We discover no gap between what he demanded of men and what he was. He asked that men have faith in God and he lived according to the petition, "Thy will be done." Neither love of comfort nor fear of pain turned him from the path of duty. He bade men love their enemies and he so inspired his apostles with the spirit of love that they were able to offer forgiveness to the penitent multitude that had cried for the blood of their Master. He stated that service is the supreme law of conduct and all his life was spent in doing good to others.

Truth is steadfastness. The true man can be trusted. Men depend upon him. It is written of Jesus that he is the same yesterday, today, and forever. His steadfastness is not bounded by time; it is a part of the eternal order. The slander of the tongue is nothing to him whose ways are ordered of God. The lie will at last be seen to be a lie and the truth will be recognized as truth. While the church of Jesus must take heed to times and seasons that its message may be delivered effectively, it must not attempt to discover the message in the mood of the mob. Truth is a law of progress rather than a static condition, but the law of progress is something deeper than the fads and hobbies of the present.

The preaching of the truth of Jesus is directed to the consciences of men. "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." Display of rhetorical gifts is not preaching the gospel, nor is an exhibition of mental acuteness or of erudition a manifestation of the truth. Eloquence, mental power, and learning may be very useful to the minister of Jesus, but they alone do not qualify him for his mission. He must have a passion for righteousness, which is a passion for getting souls into right relations one to another and to God. If Jesus has revealed the truth about God and human relations, the supreme business of every man is to fit his life into the society of the divine kingdom and to teach others what he has found to be most precious to him.

It is an ancient saying that truth is mighty and will prevail. The saying is based on the conviction that the mind of man is adapted to the truth. For narrow, selfish ends some persons may try to hide the truth, but the contact of mind with mind discloses error and displays the beauty of truth. Wherever Christianity goes, the oppressed begin to demand their rights and they will be satisfied with nothing short of justice. The fact that in England the landed aristocracy is being attacked is encouraging to every one who believes the gospel. The gospel teaches respect for the rights of all, not for the privileges of the few. The truth of Christ appears in America when men of sense and patriotism oppose graft and the rule of the dollar. Man, not the dollar, is the gospel standard.

"Ye shall know the truth, and the truth shall make you free." There is a formal freedom and there is a real freedom. Formal freedom was granted to the negro as a result of the Civil War. Booker Washington is giving to him real freedom. The free man understands himself and his circumstances and he has power to change his circumstances so that they will conform to his ideals. Ignorant, superstitious men are never free. No emancipation proclamation can deliver them. It may give them a chance to become free. They must learn the truth or remain slaves. The truth about the moral order in which we live enables us to fit our lives to it and thus gain freedom.

Midweek Service, March 9. John 8:32; 14:6; 16:13.

A Remarkable Clinic

By Alva W. Taylor

There visited America last year a quiet, unassuming man who perhaps does one of the most remarkable pieces of work in the medical world. That man is Dr. James Butchart, a Canadian who went to China more than a decade ago and is now conducting a hospital at Lu Cheo Fu, in the Yangtze valley, China. He has laid the tribute of a good physician



Dr. James Butchart

on his city and all the country about it for many miles. His patients come from as high as one hundred and fifty miles, some of them trundled all the way on a native wheelbarrow, that they may have the benefits of his merciful knife or the balms of his medicine chest. But the remarkable thing is not so much what he does as the amount of it he does. His work is of the same character as that of all missionary physicians in China but the extent of it is quite extraordinary for even that land where need cries out for the help surgical science brings.

Dr. Butchart's practice brings him 18,000 patients in a year. It is doubtful if in all the civilized world there is a single great specialist that has so many patients in a twelve-month. Think of the ceaseless procession coming into his doors. Many of them have these complaints so prevalent in China because of unhygienic living and need but a single treatment and direction thereafter at the dispensary. But five hundred impatients is a good record for a mission hospital and especially when it must practically all be charity work and where the cases are so often sent only after native superstition and the unscientific practice of Chinese quackery has exhausted its ingenuity and not only left a case worse than it found it but made it as nearly hopeless as possible. In all 33,000 treatments were given in each of the past two years. This means that nearly one hundred different patients must be seen every day and many of them require major

1,200 calls each year on families in the city where he is paid for his work. This nets the mission about \$1,900, and is all turned into the work while the man who turns it over draws but \$1,200 for his salary and is provided a house in which to live. The man at home who did the same work would draw as many thousands for it as this good man requires in hundreds. Barring interest on the investment in buildings the missionary society is put to an expense of only about \$4,000 annually for all this vast work of humanity and adds to it some \$3,000 for evangelistic work at the station. Where in all the world is more good done for the same amount of money?

Lu Cheo Fu is the ancestral home of the great Li Hung Chang and here the scion of his house resides in the person of Lord Li. The young Lord once made a contribution to Dr. Butchart's work in consideration for receiving plans for a high school he was building in his city. But later the family became jealous of the progress Christianity was making as it advanced in that ancient Chinese stronghold "at the point of the lance" and they built a hospital themselves, but with characteristic pagan acumen put an opium smoking native physician at its head and its work has never relieved Dr. Butchart of any of his arduous labors. It is a larger plant and more richly provided but it has not the skillful touch of the Christian's science nor the soothing balm of the Christian's consolation. The Chinese is tenacious of his race and customs and full of agnosticism regarding the mysterious ways of the westerner even though he sees the work he does daily. This is not to be wondered at when we see our own enlightened folk rushing to the offices of every medical quack that advertises a new nostrum and many otherwise intelligent consulting the moon and the signs of the sky to determine the issue of events

tense before being driven to rational practice. When all other hope is exhausted he comes to the foreign doctor and he, with faith and fortitude, wrestles with the case in its hopelessness and gives help and cure. The prevalence of tumors and other cases that present a fearful aspect gives the practice of medicine in China opportunity to do things that appeal to the native mind as quite marvelous. The fear of certain contagions lead them to isolate the patient and leave him unattended. The doctor takes them in and cures them and his courage as well as his charity awakens the dormant love of the good in all men about him. When an epidemic of malaria broke out and every twentieth person died the doctor went everywhere without waiting to be called and it was a wonder to a people who are not accustomed to extending help to those who have no claim upon them, and it was the beginning of the great days at the hospital. Today even the Chinese physicians will call him to treat themselves and their families and turn over to him their hopeless cases.

How many young men are today studying medicine who will strive and wait for a chance to work? Every street has a shingle hung out and many are driven to doubtful practice to procure a living. If a young man loves his science he will get a clinic in China that he can never hope for at home and if he practices for the sake of helping suffering he will help a multitude out there where but a few will feel his touch here at home.

The Crowded Thoroughfare

BY WILLIAM B. DELANCY.

The world is wide, so very wide,
Friends travel through it, side by side,
Jostled by throngs that come and go;
Yet never know, they never know.

Their world and mine the seas divide,
Although we journey side by side;
Where multitudes rush to and fro
We never know, we never know.

One boon I crave, discerning heart,
In crowded street or bustling mart,
Where friendship's fires brightly glow,
Real friends to know, my friends to know.

Be mine the power to command
A word, a look, a voice, a hand;
Not on my way unheeding go
And never, never, never know.

COULDN'T RESIST THAT ONE.

Little Davey was forever asking questions. "You'd better keep still or something will happen to you," his tired mother finally told him one night. "Curiosity once killed a cat, you know."

Davey was so impressed with this that he kept silent for three minutes. Then: "Say, Mother, what was it the cat wanted to know?"

COULDN'T LAY IT ON HIM.

Two London cabbies were glaring at each other.

"Aw, wot's the matter with you?" demanded one.

"Nothink's the matter with me. Why?"

"You gave me a narsty look," persisted the first.

"Me? Why, you certainly 'ave a narsty look, but I didn't give it to you."



Hospital Building, Lu Cheo Fu, China.

operations. For all this work the doctor has two native medical assistants whom he has trained in person. He has but a single trained nurse and is training six young men for medical practice besides. But this is not all by any means, for he makes some

while every Dowie that arises finds his tents surrounded by the credulous who love Christianity better than they love a certified experience. Thus the native quack gets his practice out of old custom and the natural tendency of the untutored to patronize pre-

Our Church Men

By John Ray Ewers

"A Man's Job"

The work of the church is a man's job. Its leaders have always been men—the best and biggest men. To make the world righteous is the task to which it is called. To accomplish this the strongest must give a hand. Every man enjoys the fruits of Christianity. Therefore no man should withhold support, nor leave to his wife the work which is properly that of both. No wife, if her husband be living, should be made a lonely widow in the church life, and no child, if its father be living should be reared an orphan in the matters of the soul. The wife, the children and the church far out-value—yes, any one of the three, far out-value any business that may all too much absorb attention and time. Man is obligated to live the unselfish life as well as woman. Every husband of a Christian wife should have Christ's call to worship and service.

"We have only one life to live." No, let us rather say, "We have one life to live," and man like woman give it whole and intense to the deathless cause of the right.

GEORGE A. CAMPBELL.

The Bellavben Bible Class

Bellevue, Pa.

[Recently I presented to you a sketch, from the pen of Walter S. Cook, of the great Men's class at Nelsonville, Ohio. This class makes the, to date, undisputed claim of being the largest Men's class among the Disciples. Since the sketch of last week was mailed the class has had 341 and 345 men actually present. The papers of Columbus, Ohio, have photographed the group and written up the Nelsonville men for the edification of Ohio people generally.

This week I present a sketch of the famous Bellavben class, which gave the demonstration at the Centennial and created such favorable impressions. It is another top-notch class. This write-up is by Mr. G. W. Gerwig, the teacher. He is a man of wonderful intellect and personality. He stands high among the educators of Greater Pittsburg. Mr. Doan, of Nelsonville, is a prominent business man; Mr. Gerwig, of Bellevue, is a high-school superintendent. In a few days I want to give you a picture of the Men's class taught in the East End Christian church by Col. S. H. Church, secretary of the Pennsylvania railroad and author of the *Life of Cromwell* and other books. Surely this is the day of the layman's power and opportunity. It is the most hopeful sign of our times. Mr. Gerwig's sketch follows: J. R. E.]

The Bellavben Bible Class is the man's class of the Bellevue Christian church, of which Wm. Ross Lloyd is pastor. The three boroughs, Bellevue, Avalon and Ben Avon, join, and the class name is made up of the first parts of the three names. In January, 1908, the class was organized on its present basis. Previous to this there had been a class under the direction of Rev. Alfred W. Place, the former pastor, who is now a missionary in Japan.

The class began with a membership of less than twenty, but has grown rapidly until at the end of the first year it had a membership of 149, and has at present an enrollment of over 200 members. Considering the fact that it is not an interdenominational class, but a part of the organization of the Bellevue Christian Church, which has a membership of

only 500, this growth has been rather notable.

Cause of Growth

It would be difficult to say in a few words just what has caused this growth. Unquestionably a number of things have contributed to it, no one of which would have been successful without the others. The instructor is George W. Gerwig, Ph. D., Secretary of the Allegheny Board of School Controllers. The plan has always been to give short lectures each Sunday morning, without asking questions. Some central thought in the lesson for the day has been taken, and its practical application to the actual life of young men of the world of today emphasized. It was not felt that the members of the class, who are young business and professional men, all actively allied with the progressive work of the day, would be interested in geographical, theological, denominational or other abstract questions. It was believed that they would be interested in a presentation of the eternal truths of the universe, particularly as they applied to their own lives and work.

Meets Social Needs

The class has never believed that the saloon should be the only place to extend a welcome to men. It has always believed that the best and finest life of men ought to and might center around the church. So the class is gradually filling the need of good, wholesome recreation, relaxation, both mental and physical. During the summer season the class has always insisted that a complete line of athletic activity ought to be grouped around the church and Sunday-school. So it has always had its own base-ball club, with which it won or lost as the case might be, but clear above either victory or defeat, kept ever the notion of playing a clean, wholesome game. In the winter the class has constantly kept in mind the notion of bringing out and developing heretofore unrecognized ability among its members. It has always believed that the regiment which could call from its ranks a man capable of doing any work to be done was always the highest type of regiment and furnished soldiers capable of rendering the greatest service.

Its various musical successes and activities have been among the most characteristic of the class's activities. When it first began singing there was a good deal of noise, but not much harmony. There was constant trouble at first to secure an accompanist, and usually trouble to secure a director if Brother Daugherty happened to be out of the city. Gradually, however, the class has improved until it does some of the best chorus work now being done by men, and until its double quartette has more than a local reputation. One of the most successful of the class enterprises was its minstrel show. It brought into play a whole wealth of heretofore unknown ability. The mock-trials conducted by the class have also been fruitful sources of entertainment and diversion.

Utilizing Masculine Ability.

One of the constant aims has been to effect an organization which would place at the service of the whole class, and where possible of the whole community, the full measure of ability possessed by every individual member. As the talents differed, so the various undertakings of the class differed. It of course goes without saying that the usual committees, each with a chairman and individual members trained for that especial work, and each doing the work better every month than it was done before, have been a

potent source of power. The Finance Committee, under the guidance of C. P. McCurdy, the Social Committee under A. G. H. Bussler and, indeed, all of the committees have handled their problems with great skill.

The business of the class is transacted at a monthly meeting and this meeting is always made the occasion for some interesting form of social activity. Music of various kinds always forms a large part of these meetings, because it has been found to appeal to more members than anything else. The meetings usually close with a luncheon. Sometimes the men on the social committee furnish a dinner which is worthy of the pride of the best cook.

The class has, of course, a number of plans and ideals for the future. It hopes to evolve a scheme by which all the men in all the churches in the community may be banded together for "Good Citizenship" work. The class is at work upon a plan of helpful work for foreigners. It proposes to stand as Big Brother to the foreigners who are often in need of help and advice and encouragement. It will have in the near future a plan to organize the younger boys of the church and Sunday-school for work suited as well to their needs as the men's work is to their needs.

Attends to Spiritual Needs

While a mere statement of the various activities of the class seems to place perhaps undue emphasis upon the secular and social sides of the work, it should not be imagined that the spiritual features are not growing along with the others. In sickness and in death, in the various trials of life and business the members are beginning to realize that their class associations are indeed a tie which binds them more and more closely together. They are realizing that in making religion a practical matter of every-day work and experience they are coming closer and closer to the life of the Master. The class has determined to use "The Gospel of the Kingdom" as a basis of next year's work. The officers are H. C. Carr, president; L. L. Knox, vice-president; A. C. H. Bussler, treasurer; C. B. Walter, secretary, and R. E. Newell, corresponding secretary.

Desecrating the Church

There are a good many colored people living in our neighborhood. Some time since they undertook to raise money to build a new church, and of course the white people were given an opportunity to contribute. Prominent among the solicitors was Mrs. Kirtley, a middle aged and energetic colored woman. One afternoon she came driving briskly up to my front gate, seated in a buckboard, on the rear of which were two little folks, back to back, with a shawl tied around them both to keep them from falling off.

"Good morning, Mrs. Kirtley," said I.

"Good mawnin', Mistah Mills," she responded.

"Mistah Mills," she continued, "we is raisin' some retributions foh de chu'ch, an' I jes' called to ax ef you wouldn't consist a little."

I "consisted" as much as I felt able, and then inquired,

"How are you getting along with the new church, Mrs. Kirtly?"

"Fine! Fine!" she replied; "Satu'day night we's gwine to count de money, an' Sunday we's gwine to desecrate de chu'ch!"—A Contributor.

The Religious Outlook

By Dr. Errett Gates

Immersion Among Immersionists

Those who have dreamed of a union of the religious world in the practice of immersion as a test of Christian fellowship, will suffer some surprise at the evidences of a widespread inclination among immersionists to modify the requirement.

Among other questions discussed at the recent Baptist Congress in New York City, was the following: "Recent Tendencies to Change Denominational Practice: Are they Desirable?" Dr. E. A. Hanley, pastor of the First Baptist Church of Providence, R. I., was one of the appointed speakers on the subject. He prepared a paper "pointing out a change in policy," which he believed "fidelity to the truth and spirit of Jesus Christ," required Baptist churches to make. But when the Congress met he sent a letter containing the following paragraph: "I have come to feel, on further consideration, that the time has not yet arrived when I can fully declare my views on this subject without bringing grief to many and without arousing controversy which by its emphasis on secondary things would misrepresent my real attitude and would greatly embarrass my present work."

The Baptist Congress.

But one of the members of Dr. Hanley's church did come to the Congress and spoke on the theme with great frankness. This was Dr. W. H. P. Faunce, president of Brown University. He said:

I know at least a dozen Baptist ministers in churches as prominent as that of Dr. Hanley's who share his convictions and ought to be heard here tonight. They will be heard in the next ten years, either in the churches they now serve or in other churches that will be glad to listen.

Our Baptist churches have drifted into a position at variance with the teachings of our Baptist fathers, at variance with our fundamental principle, and which is causing today great searching of hearts. We hold that the Christian religion is a spiritual experience and possession; not a code of laws to be obeyed, not a set of external requirements to which one must adhere, not a series of propositions to which we must give intellectual assent, not a set of ceremonies which must be performed, but an experience hid with Christ in God.

Now there are two corollaries from this position, both very obvious. One is that religion must be free from state control. Surely we need say nothing about that tonight. The other is that believers are free from sacramentalism of every kind. Sacramentalism means either belief in the magical efficiency of certain sacred objects, or a literal bondage to certain clauses in formulas, incantations, or documents. When sacramentalism deals with ancient formulas or phrases in liturgy or declares that the essence of religious life is literal adherence and conformity to these formulas or phrases, it is literalism.

But are we ourselves wholly free from this literalism? Our fathers fought for their freedom from formulas and ritual. Are we still fighting for it? Today in the opinion of the whole Christian world, outside the Baptist church, by a most unhappy misunderstanding, we are understood to lay our chief emphasis on the ritualistic elements in religion. This perpetual misunderstanding is, in the phrase of Dr. John Clifford, "one of the most ghastly ironies of history."

So the Baptists now disclaim responsibility for the promotion of the practice of immersion. They dislike to be distinguished among Christians in the present age of spiritual religion by their emphasis upon a ceremony. This is the one thing that separates them from all other Protestant Christians. It hurt when Dr. G. A. Gordon recently said con-

cerning the Baptists: "The Baptist can not surrender a mere form for the sake of the Eternal Spirit."

In response to that thrust Dr. Faunce still further said:

Who then is responsible for this? Largely the popular defenders and exponents of our Baptist tradition. For when we come to these exponents and read the little tracts that they hand around in the interest of the propaganda this is what we hear them say: "Is not the fundamental virtue of the Christian life obedience? But obedience especially requires a definite ritual. Therefore, no man is a true Christian in the deepest sense of the word until he has been through this particular phase of obedience." Obedience is thus singled out as the primal quality of the Christian life. But what do they mean by obedience? If by obedience they mean absorbing and assimilating the life of Christ, if they mean sharing his attitude toward God and toward man, if they mean absolute surrender of spirit for the great ends for which he lived, then obedience is indeed the primal virtue of the Christian life. But if they mean conformity of ritual to a few clauses in certain ancient and disputed texts, then I deny that in any genuine sense ceremonial obedience is the primary virtue of the Christian life.

Today the churches all around this one (the Madison Avenue Baptist Church, New York), in whose sanctuary all meet, are receiving Christians of every kind, if they truly believe in Jesus Christ. This church is receiving one species of Christians only, that which fully acknowledges that without the ritualistic element there is no full obedience, yet no ritualistic requirement can ever rank with spiritual demands. Though it were blazoned on the sky, though it were spoken out of the clouds, no ritualistic requirement can ever take rank with the command to love one's God and love his neighbor as himself.

Baptist Ministers.

The position which was taken in this address by Pres. Faunce is much more common among Baptist ministers than is usually supposed. I was present in a group of Baptist ministers, not long ago, in which one of them said he was ready at any time that it seemed expedient to join with other Baptist ministers in receiving Christians from other Protestant bodies to fellowship in his church without immersion, and he knew of at least six other prominent Baptist ministers who were ready to do the same thing. The only reason why they did not introduce the practice was because of the criticism that it would call down upon them, and the fear of alienating their churches from Baptist fellowship. A few Baptist churches have already begun the practice, and many more are likely to follow as soon as sentiment is strong enough to make it expedient.

The Disciples.

I have made such lengthy quotations from this address because it sets forth a condition of things which is strikingly paralleled in the ranks of the Disciples. A recent issue of the Christian Standard contains the report of an investigation made as to the attitude of a hundred ministers of the Disciples toward the practice of "Associate Membership." The following question was asked: "Do you endorse the plan to receive into our membership as 'associate members' the unimmersed members of other churches?" This is what was discovered: "Of the fifty who oppose the Standard, thirty-seven answered in the affirmative, eight said, 'not if they are to be considered as real members of our church,' while five said they were not certain as to the matter."

From this investigation it is difficult to estimate very closely how widespread the inclina-

tion is among the Disciples to abate the requirement of immersion as a test of fellowship. Fifty ministers were found who opposed the Christian Standard, and out of the fifty, forty-five favored associate membership. If one half of the ministry of the Disciples oppose the Standard—3,500 out of 7,000—then, according to the proposition disclosed in the investigation, there would be 3,150 ministers who would be willing to practice associate membership.

Col. Church's Pittsburg Address.

Another hint as to the status of the question among the Disciples is to be found in the report of Col. Church, as to the number of ministers who endorsed the position taken in his Centennial address. Out of 800 letters received by him commending his position, 500 came from Disciple ministers.

These are but uncertain indications: there may be only 500 ministers who privately favor freer conditions of fellowship, or there may be over 5,000. Either number is significant of a deep-going movement which seems to run parallel among Baptists and Disciples.

The Causes.

The causes for this condition of sentiment in the two great immersionist bodies are not far to seek. (1) The first cause is the modern interpretation of Christianity, in the light of Jesus' principle of the inwardness of true righteousness.

As Dr. Faunce said: "We hold that the Christian religion is a spiritual experience and possession." The condition of the heart made all the difference in the world with Jesus. It is not what one does but the spirit in which he does it, that matters most. Not the length or loudness of one's prayer, but the spirit of it; not the amount of one's alms, but the motive of it. As Prof. James Drummond has recently expressed it: "The principle which Christ laid down that nothing which is purely external can defile a man, involves the doctrine that nothing which is purely external can sanctify a man."

It is this modern view of the essence of religion as something inward and spiritual, that is loosening the hold of all Christian bodies upon rites and ceremonies, more than anything else.

(2) A second reason for it is the new feeling of obligation for Christian union.

The Rev. A. T. Lilley voices this conviction in a comment on Modernism: "Heretofore reunion has been sought through the very principle of division—through a forced and artificial agreement on questions, not of faith, but of theology or observance viewed as of primary and essential importance." "No stable unity can be affected but by the slow self-revelation of irresistible truth, whose forward march, like that of a glacier, none can withstand."

It is a growing conviction in all sections of the church that ultimate agreement among the people of God can come only in the natural, universal unities of religion; and they are all ethical and spiritual. If it is so important that Christ's church should be one; if it means so much for Christians to love one another and work together, is separation for ceremonial measures worth all that it costs? Is it the will of Christ that his people remain apart until they can all agree to practice immersion?

[See editorial, "An Important Distinction," on page 7.—EDITORS.]

"Ah, sir, we do enjoy your sermons," remarked an old lady to a new curate. "They are so instructive. We never knew what sin was until you came to the parish."

Our Readers' Opinions

Are Unimmersed People Christian?

Editors Christian Century: Since you have re-opened the "Baptism controversy" will you admit to your columns a full investigation if it leads to another feature of the question not yet mentioned in the investigation? I am a very much interested reader of all that is being written. The evident tendency is to receive into the membership of the churches that great company of sincere followers of the Christ who have not been immersed. And the evident intention is to make it appear a question of "no immersion, no church membership," to make immersion a condition of church membership, to make the impression that such are denied church membership for the reason that they have not been immersed.

This is making a false issue. The question of receiving into church membership does not hinge on baptism. In a ministry extending over forty years of active work as an evangelist and regular minister, I have never refused anyone membership for the reason that they had not been immersed. The ground of refusing church membership is far deeper than that. That is a very superficial view of the matter.

Deny this statement who can: There is no ground or reason for refusing church membership or any other right or privilege pertaining to Christianity to any one who is a Christian.

Let the question at issue be stated fairly. Put it right: Is baptism an essential part of the act of becoming a Christian? Now let it stand or fall upon its merits. I understand that it is. I refuse church membership to one who has not been baptized, not for the reason that he has not been baptized but for the reason that he has not become, and is not, a Christian. This is consistent. If you publish this it will raise a storm. The words of Jesus once calmed a storm and may do it again.

Due notice is given that I recognize and appreciate Christian sentiment and Christian character, and esteem all who possess them as much as any man does. This is not a matter of opinion but of evidence. It is not to be dogmatism on one side or the other. It is not to be any man's interpretation of Scripture, but what do the Scriptures say?

The question is this. Is an unbaptized man a Christian? This matter settled, the controversy on baptism is at an end.

Morristown, Ind.

E. L. FRAZIER.

Our Consistency

Will you permit me lovingly to attempt to set Mr. Boren right on some points raised in his article "Our One Inconsistency," in Christian Century, issue of February 10, 1910.

Mr. Boren has juggled himself into chaos in this sentence, "Then, Christ was valued because he gave us an authoritative book. Today we value the Bible because it gives us an authoritative Christ. It is no longer 'where the Bible speaks, but where Christ speaks.'" Mr. Boren should clear up his own mind. Does the Bible give us an authoritative Christ?

No confusion ought to arise concerning "interpretation." Evidently some things of the Bible all can understand alike, this cannot be said of all things mentioned in the Bible. How about baptism?

Mr. Boren says the word baptize cannot be translated immerse.

Mr. Boren is simply mistaken. But Mr. Boren knows that correct interpretation does not always require translation, hence the

transliteration is not necessarily dishonest.

Certainly immersion apart from its design could not be understood and if Paul discusses the design how does that involve the act in doubt?

Mr. Boren says "That his act indicates a fixed practice for that time, or was intended to set a fixed practice for all time and circumstances, is open to some doubt."

Is it open to some doubt? That the records will bear out our contention that Jesus "intended to set a fixed practice," no person will be able to successfully deny. Of course this process calls for an appeal to the record and a willingness to abide by its teaching. This the Campbells did and this was their conspicuous one consistency. This Judson did as he was crossing the ocean to the mission field and he was consistent.

If the record is discounted and what Christ intended to fix can be determined in some other way then it appears to me Mr. Boren's doubts are consistent. I have spoken my heart and have tried to use my head.

Los Angeles, Cal.

E. H. KELLAR.

Christ Above Union

Editors Christian Century: I am interested in the free discussion now going on in the Century. As each individual must solve the problems of life for himself, so must each generation. The creed makers of the past tried to settle religious problems once for all, but the problems would not stay settled. Our Centennial accomplished a good work in starting us to re-examining the fundamentals of our movement. We are discussing many of the questions in much the same way our fathers did, and I doubt not will reach the same conclusions, but when we do, they will be our own conclusions. At present there appears to be much confusion of thought. Hoping to help clear the atmosphere I offer a few suggestions.

Brother Boren and others think we would gain much for our plea for union by adopting the optionist position on baptism. If this were true the optionist churches should be making the greatest progress in popular favor, but it is the immersion bodies which are making the greatest gain. Some of our congregations have tried the experiment, but it has always brought weakness instead of strength. It is also claimed that our demand of immersion in order to membership is inconsistent with our plea for union.

Now we are a union people first, last and all the time, but dare not exalt even union above Christ. The Campbells and their co-laborers concluded, after long study, that the only way to secure a permanent union of all Christians was by a restoration of the Apostolic church in "faith and practice." Ours is a plea for union by a restoration. Our position concerning baptism and church membership is certainly consistent with that plea. In the Apostolic church Christ was head over all. Can we be loyal to Christ, and yet refuse to obey a known command of His? Our loyalty to Him demands that we believe what He says, and do what He commands. "And His commandments are not grievous."

Amity, Ark.

E. S. ALLHANDS.

Concerning "Baptizo"

Editors Christian Century: Two or three questions of W. L. Hayden in your paper of February 10 interest me greatly and have tempted me to say a word or two. So much depends upon the accurate knowledge of the Greek of the period of the New Testament writers. We are finding out more all the time and hence this knowledge fluctuates. In

one question Mr. Hayden asks whether John's baptism is from God or men and if from men—"How did baptism become a part of righteousness" etc? The fact that it is from men makes it a part of righteousness. This word means "what is deemed customary, just, expedient." The theologians have read into these terms meanings foreign to them. "Is there any lexical authority" etc? This is a hoary old question. Hellenists have not deemed it worthy of an answer and its constant repetition seems to be considered a convincing argument. The interpretation of words and passages is not decided by lexicons. Authors wrote before lexicons were thought of. But to answer the question directly (for Mr. Hayden's benefit, not mine); the greatest "lexical authority" Stephanus gives a meaning of baptizo in the later days of the Greek tongue (the period of the New Testament) as—tingo, to moisten—to wet; ablavo, to wash off (by throwing water on the object washed); lavo, to wash.

The "Oxyrhynchus Papyri" give evidence of baptizo as a synonym with louo, to wash. I have an example before me now in the fragment of the Gospel of 200 A. D., Vol. V.

These, however, are petty matters. When the world is calling for workers to relieve its sorrow, to help the downtrodden and downcast, to educate and train in society and politics and religion and to remove some of the inequalities of our modern civilization, we are wasting our energies on a word, "baptizo." I think we should be ashamed of the whole thing. One would not think Jesus came to show us how to live and help our fellows but to "immerse" us.

DEMARCHUS C. BROWN.

Indiana State Library, Indianapolis.

The Brotherhood and Results

John Ray Ewers has been making some good suggestions in the columns of the Century, from time to time, for the benefit of the Brotherhood movement. I have enjoyed his remarks; they are always pointed and spicy. But it seems to me he is laying undue stress on one point. He insists that a definite program shall be laid down for the National Brotherhood at once; that it may get right at a definite undertaking; and that it may be able to report definite results.

It should be remembered that any organization that arises out of a general and indefinite impulse,—and that is the case with the Brotherhood,—must first pass through a formative period which is nothing more nor less than a time for discovering through experience its purpose and its program.

Any purpose and plan now conceived and laid upon the Brotherhood from without, it seems to me, would do harm. The Brotherhood will work no purpose and program that it does not keenly appreciate. And it will appreciate no purpose and program into which it has not grown through experience. Purpose and program should not be imposed upon this new movement; they should be developed.

The experience needed to lead up to the definite purpose and program for the general organization will be furnished by the local organizations. They can now find definite work to do in their respective localities,—plenty of it. In two or three years, when the representatives from two or three thousand of the local organizations get together, then, out of the local experiences, the definite general purpose and program will appear as naturally as cream rises upon milk.

H. D. WILLIAMS.

Kalamazoo, Mich.

Mr. Boren's Article

Editors Christian Century: I have been reading your esteemed columns for over four years. In this time I have seen much to commend. But I must raise a serious objection to such articles as that contributed by Frank E. Boren. Not that all men should not have free speech and free press. I think likely that your restrictions thrown around it in your editorial may possibly be sufficient. I refer to "Our One Inconsistency," in the Century of February 10. I do not know this dear brother. I would not use a harsh word toward any man. I am free from such feeling or purpose. But he is very much mistaken when he says that his views are modern. They are as old as sectarianism. I have heard them and known them for thirty-five years. In the section, "Change of Views Today," he uses the very same argument that Mr. Merrill used forty years ago in his debate with our Brother Franklin. I wish to correct this mistake. That whole section is identical in thought with Merrill-Rice et al, sectarians. We (the Disciples) can change our position on the action of baptism only when Christ changes his burial and resurrection from the dead. In fact, is it not true that many do not believe at all in the statements that Jesus died and was buried and that he rose from the dead? Is it not more modern to, at least, throw doubt over all these statements? I ask this seriously. Just so long as the old-fashioned ideas that Christ was buried—really and truly—and that he,

sure enough, arose from the grave, just so long must there be represented in baptism a burial and a resurrection. But perhaps Jesus did not have a literal resurrection in his mind when he spoke of his resurrection. I really can see no reason at all for us to argue such questions if we positively believe that Jesus rose from the dead. Jesus did not often speak of his resurrection. Likely indeed the mention he made of it had some sort of mystical undefined meaning. Such treatment of our Savior's teaching is not very satisfactory to me. If God could raise up Christ from the dead and at the same time leave him in the tomb, it might also be possible to shift baptism around in almost any way or better yet leave it out altogether. I want to ask, Why not leave baptism out altogether? What is its real use? What is it meant to represent? If it represents nothing, then it is meaningless and should be wholly abolished. If it is to show forth anything at all what is that thing? Was Paul right when he said it was a likeness? Was Peter right when he said it was a figure? Either yes or no. If it means nothing let us quit it. If it has a meaning let us find what it is. But let us not suppose that the position taken in Mr. Boren's article is a new one. It is old. It was thrashed to nothing forty years ago. Its poor old skeleton is not able to speak loud enough to be heard afar. I may be very angular this morning but some way or other there is not a single position taken in the whole article, as it deeply impressed me, that should be seen in the col-

umns of a Christian paper. If the belief in the death, burial and resurrection of Jesus is not essential to genuine Christian belief, then I can see why immersion is not essential to Christian baptism. Else you may believe any old thing in any old way and call it saving faith. In fact we can take Jesus Christ out of our faith altogether on such a principle. But so long as it is essential (if it is) to have an intelligent faith, so long it is also essential to have intelligent action to represent such intelligent faith.
Marshall, Texas. T. F. WEAVER.

It was Good Advice

Dear Brother Morrison: I have just finished reading the current issue of The Christian Century, and I can not resist the temptation to congratulate you upon being able to follow my advice given you at Pittsburg relative to your editorial duty! You are doing splendidly. You are emphasizing the vitals in a broad-minded, large-hearted way. You are editing a splendid paper. My heart thrills with joy as I see the expanding usefulness of The Christian Century and Evangelist. You are rendering the church at large great service. Stick to the fundamentals of "Our Plea," interpreted in a sane, Christian way and your future is assured.

Yours fraternally,

A. C. SMITHER.

Los Angeles, Cal., Jan. 29, 1910.

The Book World

PARSIMONY IN NUTRITION, by James Critchton-Browne. This little volume by one of England's foremost medical authorities, should be read by all "Fletcherites." It is a very wholesome antidote for those who overdo the latest new thing. The author is not always convincing but he helps balance up. To cite the fact that animals gorge is no more to the point than to cite the complementary fact that they sustain long fasts also. To show that low diet in English prisons brings a depletion of strength begs the question, for Fletcher does not advocate small portions of food so much as thorough salivation which in turn will keep from over-eating and get the benefit of all that is eaten and it is not likely that prisoners conform to his rule. His most striking contention is that salivation performs but a very minor part in digestion and he also urges that Chittenden's experiments did not extend over long enough time to prove much conclusively. His most useful warning is that, do what you will for yourself, children must not be underfed. (New York: Funk & Wagnalls.)

LABRADOR: THE COUNTRY AND THE PEOPLE, by William T. Grenfell and others. Dr. Grenfell has become a well known figure in the work of northern missions and exploration along the coasts and in the interior of Labrador. Few more romantic stories have been told in recent times than those which relate to the hardships of his work among the fisher-folk of the Labrador coast. Naturally quite apart from the interest which these efforts have produced in the minds of American and European readers, there has been an awakening of desire to know more of the interesting country in which Dr. Grenfell's work has been done. A recent volume, "Labrador," supplies this information in a very satisfactory way. Dr. Grenfell has written several of the chapters, while some of his fellow-workers, like W. S. Wallace, E. A. Daly, Dr. C. W. Townsend and others, have furnished additional information on such topics as the history of the region, its physical charac-

teristics, the inhabitants, the work of missions the industries of the country, the animals, birds, trees, and flowers of Labrador. The volume is illustrated with many helpful photographs, and is an admirable statement regarding an interesting part of our country. (New York: The Macmillan Company, 1909. pp. 472. \$2.25, net.)

THE BASIS OF ASCENDENCY, by Edgar Gardner Murphy. This book is a sane treatment of the race question in the South by a southerner. It is a ringing call to the South to come to its great problem with a clear mind and a clean heart and to solve it by great principles rather than to allow prejudice to rule. He argues that an injustice done the negro will react on the head of the white man simply because the law of justice has been broken and a people cannot expect to reap good from broken laws. If the inferior race remains inferior by the repression of the superior its very inferiority is a standing menace to the superiority of the superior race. Repression but aggravates all the ills the contact of the two races gives rise unto, while development softens them all and presents a working chance for better things. Social equality, that is, equality before opportunities of civilization is a cardinal necessity of peace and order but that individual equality which brings such racial intermingling as intermarriage, etc., is not to be desired, not even for the sake of the weaker race. The negro is doing the best for self when he clings to his independent racial integrity and climbs the ladder of self-attainment; the white man does best when he opens the way for such development. The book is wise and candid and courageous and no more suggestive volume has been written on the question. (New York: Longmans, Green & Company. Pp. 260. \$1.25.)

THE SPIRIT OF YOUTH AND THE CITY STREETS, by Jane Addams. Miss Addams has performed such notable services in behalf of the unprivileged classes on the West Side of Chicago that any word she speaks in re-

gard to social uplift is sure to be worth reading. No utterance of hers among the numerous books and articles she has written in recent years has been more informing in character and beautiful in literary style than her recently published book, "The Spirit of Youth and the City Streets." Instead of theorizing in regard to what childhood ought to be, she has attacked at once the reality as it is disclosed in the character, recreations, hopes and dangers of the boys and girls who make such an army in our modern industrial life. Her picture of the pathetic efforts made by childhood and youth to find relaxation from the terrible stress of daily work makes clear some at least of the opportunities which those who are trying to lay adequate foundations for the future must utilize. Miss Addams makes us understand something of the necessity for such forms of recreation as the theatre and dancing, without at all being oblivious to the dangers which lurk about these institutions as they are now exploited. She recognizes fully the nobler impulses that find expression in so many eloquent ways in the life of youth, and points out some of the methods by which genuine help can be rendered in the solving of the difficult question of furnishing the right kind of social and educational surroundings without the offense of patronage and coercion. Of few books can it be said that they ought to be read by everybody, but Miss Addams' volume is surely entitled to a place in that limited number. (New York: The Macmillan Company. 1909. pp. 169. \$1.25, net.)

THE BIBLE AND THE CROSS, by G. Campbell Morgan. Dr. Morgan's work is of varying character. Some of his books are admirable examples of the interpreters' art. The present volume is a series of brief chapters relating to the Cross, attempting to set forth the different values of the death of Christ as unnatural, supernatural and reconciling, with its relations to the sinner and to the saint, and its permanent value to the world. (New York: Fleming H. Revell Company. 1909. pp. 128, 50 cents net.)

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XVII.

An Offering of Honors.

When Miss Abigail heard the astounding news of Brainard's nomination, she could hardly wait till the phaeton came to the door, so eager was she to impart the glorious tidings to Eleanor. She drove rapidly to the cottage and found Eleanor engaged with Eldora's music lesson.

"Let the girl go!" she began abruptly. She was so unlike herself—so agitated—that Eleanor turned pale in anticipation of bad news.

"It's nothing bad at all," Miss Abigail reassured her, unerringly reading her countenance. "It's only about Robert!"

Then a faint flush replaced the pallor of Eleanor's face. It told the astute spinster who adored her brother, that here was another maybe, more tender regard. Robert had long since given her his confidence, but with the reserve of a fine nature, she had made no effort to discover Eleanor's feeling for him, waiting for her evident liking to bloom naturally into love, as she confidently assured her brother must happen. But the winter months had almost slipped away since Eleanor's mother had died, and her love still showed no sign of unfolding. Indeed, Eleanor had sternly repressed every expression of emotion in Robert's presence, for, after the keenness of her past grief she recalled with shame and confusion how she had surrendered herself in her grief, even as a woman might with an accepted lover, and she was so guarded in the presence of both brother and sister that Robert despaired and Miss Abigail grew despondent. Now Eleanor was off guard. Here was interest warm as love itself. She threw aside her assumed reserve and they exulted together. At last Miss Abigail rose to take her leave, saying tentatively: "He'll be home Saturday night,—will you—will he—be welcome here?"

"Let him come and see for himself," she said with a smile on her lips and a slight increase of color on her cheeks, as she looked with sparkling eyes into those full of appeal, bent upon her.

There was something so significant of the pride of the possessor in that look, that, Miss Abigail being a woman, could not fail to comprehend it and she clasped Eleanor in her arms and said incoherently: "You dear girl!"

Saturday evening found Eleanor in a state of faltering expectancy. She put on some trifling ornaments that Robert had once diffidently commended, only shamefacedly to take them off, as too bold a bid for notice. She was a woman—not a sentimental girl. "How do I know Robert will come, he has not told me so!" she reasoned speciously with herself.

"But you do know, you feel it in your inmost heart," sternly rebuked some inward monitor.

She seated herself before the glowing fire and had hardly grown composed when she heard feet stamping off the snow at her door. Ann answered the bell, and in another moment, with heart beating distractingly, she rose to greet Brainard.

He threw off his overcoat unceremoniously and came quietly to her, questioning eagerly: "You have heard?"

"Yes—I know."

He impetuously caught both her cold hands in a close clasp, and cried with thrilling meaning: "But you don't know this honor is all for you—you!"

She looked at him timidly. "For me—" she echoed weakly.

"Without you to share it, nothing matters to me." He raised her hands one after the other to his lips. "Do you refuse it?"

"How can I, when it has not been offered me?" she said with an attempt at trifling which he checked at once.

"Don't quibble with me now, darling. It is yours, as you well know, for the man on whom it fell has always—yes, since boyhood—been yours."

She looked up amazed. "Since boyhood, Robert?"

"Yes; when you were a tiny child I loved you; when you grew into girlhood I worshipped you. Now I love you with the accumulated passion of all these years,—the single, only love of my life! Do you—will you, Eleanor, take me for your husband?" His arm surrounded her, and, as once before in time of deep sorrow, now in this moment of poignant joy she hid her face on his shoulder and said softly:

"Oh, Robert, dear and noble, what am I that you should love me so faithfully through so many years? Am I worthy to be your wife?"

A long and most intimate talk followed, in which he pleaded for immediate marriage that she might spend his first session in Congress with him in Washington. But he did not yet thoroughly know the woman whom he wished so eagerly to make his wife. There were things to be considered which a man would deride, but which a self-respecting woman must take into account. Now that his position was changed her marriage would call for an outlay altogether beyond her means, so narrowed by debts incurred at her mother's death that it was only by the most rigid economy that the small household could make both ends meet, and pay them off. Then, too, it was too soon after her bereavement.

The cool, self-contained man said hotly, "No, you do not love me as I do you, or you would grant my wish. You certainly owe something of duty to me—"

"Not yet, Robert," she interposed? "When I do—if ever—I will perform it to the utmost."

The little phrase, "if ever," brought him to speedy repentance, and he said, reproachfully:

"Do as you will, only don't—don't threaten anything so cruel as that—"

"I'm not threatening you. How could I? But, dear, you do not understand—my mother dead so recently—Ann so dependent on me—and—Oh, trust me!"

"You are right, as you always are. I will try to be patient."

Robert hid his disappointment and the next week took his place in the upper house of Congress; an honor he had hoped to have Eleanor share and which was cheapened because she was not present. But his desk mysteriously was heaped with flowers.

CHAPTER XVIII.

The Ring of Polycrates.

January had passed, a month of ideal winter weather. The February mornings were frosty and brilliant, with milder days now and then, that promised the coming of spring.

The men went to their work whistling and singing. Business had so increased that there was a liberal advance in wages, and Randall contemplated enlarging the Works and taking on more men.

The Johnsons were prospering. Eldora made two grades in the fall session of school, and Ned had entered the first of the primary grades. He found school very different from Mrs. Crofton's mild sway. She had taught him in her pretty room from blocks and wonderful pictures, and allowed him to stop when he was tired. Moreover he was pained and surprised when he learned that Jody, the cat, could not go with him.

"Why, for pity's sake, no," Susan said severely, when this innovation was mentioned. "Who ever heard of such a thing? All the boys and girls would laugh at you."

"I don't care if they would," said Ned tearfully.

"Yes, you would, too. It's not pleasant to have folks think you're silly, and laugh at you, right to your face. Hain't you never heard about Mary's lamb, that follered her to school one day, that was against the rule, an' made the children laugh and play to see a lamb at school? There! you see how it was."

"But that wasn't nothin' but an old sheep," argued Ned, with contempt.

Jody was curled up on the window sill in the sunshine, and hearing his name in Ned's familiar tones he rose, arched his back and yawned, showing his sharp teeth, his red tongue and the ridged roof of his mouth.

"There," cried Susan, "just see how it makes him gape, even to hear talk about goin' to school!"

But it was hard to convince Ned that Jody's education had progressed as far as his natural limitations would permit.

Teddy and Mary were to be married as soon as the house was ready, and in the interval Mary was staying with Eleanor. They had looked at every cottage advertised for rent in Wakefield. They could not be too far from the Works, and Mary also wished to live as near Susan, as possible, expecting to benefit by her superior knowledge of housekeeping. She had already had a good many lessons in bread-making and other branches of cookery, and had stored in Susan's cellar specimens of her handiwork which Teddy pronounced superior to anything in that line he had ever seen.

"That's the way Lon used to talk, Mary. Don't count too much on it, and be too pleased. You just remember it, so if he complains after while you can throw it up to him. That's what I had to do," warned Susan, laughingly.

"You," said Teddy. "It's likely, an' Lon thinkin' every single thing you do can't be beat by anybody. Don't you be puttin' notions into Mary's head, Susan, or she'll be as hard to manage as you are," and Teddy gave a resounding laugh, and kissed Mary shamelessly before Susan's very eyes.

They enjoyed the house-hunting as mating birds probably enjoy searching the hedgerows or the forests, for a nook in which the precious nest may be hidden. They were somewhat difficult to please. Mary showed evidences of matronly forethought that delighted Teddy and made him feel sanguine as to their future. Such a wise little woman as she was; she would do wonders with their income. He thought it marvellous that she could think of all the homely, practical things, when she had been a stenographer and homeless for so many years. He had yet to learn, with many a clever man, that women forced from domestic life by the exigencies of circumstances go back of their own accord to the natural duties from which they have never been alienated. Through all that may befall, through all that may be required of them, they keep intact the home-making faculty, just as the mother bird provides the soft bed for her coming brood, woven after the primeval pattern, with the instinct that is part of her being.

(To be Continued.)



Father's Greeting

As I came home from work for the day,
A gay little maiden ran right in my way.
"Oh, where are you going, my dear little
maiden!"

"I'm going to meet Daddy," was all that she
said.

I watched her go hoppity skip down the
street,
So merry, so joyful, on swift, dancing feet,
And saw her caught up in a welcome embrace,
While Daddy was kissing her dear little face.

Then back up the street she came trudging
along,

Her hand in dear Daddy's, so big and so
strong.

And as she passed by me she cried with
delight:

"Oh, Daddy, there's so much to tell you to-
night!"

"Now guess what has happened to wee baby
Ruth!"

You can't? Then I'll tell you. She's cut a
new tooth.

And Fido, poor doggie, his foot's very lame,
So he couldn't meet you tonight when you
came.

"Mama has been having an afternoon tea,
And cook made some little cakes 'specially
for me;

They were so very good that I saved you a
few,

And I'm sure when you eat them you'll say
they're nice, too." —St. Nicholas.

The Queen's English

In a City High School.

By ALFRED R. HEDRICK.

An instructor, engaged in teaching a class of high school students in any of our city schools, must be surprised that boys and girls who range from fourteen to eighteen years of age possibly could know as little as they do about the technical art of composition in their mother tongue. Not only is the amused teacher amazed, but he finds it hard to believe that many of the students are coming from American homes. He passes the nightmare of written work which he receives daily with the thought that those who make the most inconceivable blunders are of foreign parentage, and when they have had the chance will be improved, errors of spelling, use of word, sentence structure of thought will disappear.

Among mistakes made in spelling and use of word, the following have been rather interesting in one instructor's experience:

"People came in bunches, automobiles, carriages and chases to the contest."

"Refreshments were severed (from whom, the hostess, certainly?) in the dining room."

"When she went home, she carried sovereigns of the place to all she could think of."

Here is an example of an English I Theme, written by an impetuous boy. So interested was the boy in what he had to say that he rode recklessly through, not stopping for such minor details as commas, semi-colons, colons, or periods. As you read, are you not

impressed by the dashing vigor, the nervous haste, the excitement? And are you not reminded of Byron's *Manfred*? The subject was, "Why the Crow Laughed."

"While I was down to a football game and was sitting in the grand stand when the fullback kicked off and the eleven were off and the quarterback of the other side got the ball and darting down the field come near being caught by the big fullback only he was so small that he dived under the fellow's legs and was off for a touch down before anybody knew what he was doing. This is why the crowd laughed."

And that was the sum and substance of the paper that was passed in for a theme! Someone once wrote—it must have been a girl, since she received so vivid a picture of the boy, and only the boy: "The appearance of a room into which I looked through a half-open door going down the hall at a rapid pace was that of a boy standing up reading a book." Remarkable boy to outshine everything else in the room! Wonderful girl to remember so distinctly and to write so forceful a sentence!

One may decide for one's self what these two sentences mean:

"I find that Yussouf's son had been slain first in the last part of the fourth verse."

"Omar told the Persian that he should die three times."

Next come mistakes in thought made through lack of correct information, or through misunderstanding. The class had been told that De Quincey dreamed of being locked up for a thousand years at the heart of an Egyptian mummy. We were informed on a paper which came in later, that Dr. Quincey was locked up as a dummy!

Are you learned in the new physiology of metabolism? Did you know? "A chicken dips her bill in water, gathers some of it and then turns her head upward so as to let the water digest."

One boy's class was asked to speak of Stevenson's character. This to one person's mind was the best of all.

"Stevenson was a good-natured man and very jovial, but was a sick man inwardly." Perhaps, that was the very highest compliment that could be paid. Indubitably it must have been the hardest task—"to be a sick man inwardly"—and yet to be "good-natured."

Englewood High School, Chicago.

Taking Careful Aim

By Stephen Innes.

Many a boy misses becoming a great man, many a girl misses becoming a great woman, by failing to take good aim. It's important to find out as early as we can just what we can do, what our special talent is, and then direct our utmost energies at that one target.

The men of single, concentrated purpose are the ones who accomplish the hard things of the world. Years ago a number of school-boys, members of a Philadelphia school, were taken by their teachers to Washington to see President Lincoln in the White House.

When the ceremonies were over, Mr. Lincoln turned to the boys.

"Boys," he said, a kindly smile playing about his features, "do the teachers in your school teach you how to load, take aim, and

fire? Do they teach you the importance of hitting the target every time?"

"I've known some people," the President went on, "who had fine-looking guns, but they just went out and blazed away without much aim, and they didn't amount to much. It's a great thing to have good guns. But any kind of a gun that hits the mark is better than any other kind that doesn't. An insignificant mustard-shot that hits the target, boys, is better than a United States army shell that goes whizzing away in space and aimlessly explodes."

In these words Mr. Lincoln was emphasizing, in language the boys could understand, the need of concentrated purpose for any one who expected really to accomplish something in the world. Concentrated purpose is taking careful aim.

And he was himself an excellent illustration of the lesson that he was trying to teach.

Whatever he did he did with all his might. He attended faithfully to the object in hand and did nothing by halves. He kept his wits so intensely directed to what he was doing, and worked so efficiently and well, that he was in the habit of accomplishing what he set out to do.

A person may have a whole series of bewildering talents, but if they are scattered and ill directed, nothing will be accomplished. Concentration is the key.

We all know how it is with scattered clouds of steam as they rise, gracefully and harmlessly, in the atmosphere. But if those same clouds of steam were confined under pressure in a boiler and in connection with an engine, they would have the power to lift us or speed us across the continents and oceans.

A boy is fond of reading. But his reading is objectless. Now, if he would only properly direct his efforts along this line, concentrate them on a particular branch of study, he would obtain results that would astonish himself. And his objectless reading would soon be transformed into actual mastery of a literature or science.

It's the same with artists and housekeepers and students, and business men and women, and budding lawyers and doctors and farmers. Whatever line of endeavor we may be engaged in, the principle must hold good.

That is what the President meant. The key to mastery in any and every department of life is concentrated purpose.—St. Nicholas.

The first day of spring is one thing and the first spring day is another. The difference between them is sometimes as great as a month.—Henry Van Dyke.

The pastor of a popular church in a suburban town received as a caller at his parsonage a young matron carrying in her arms a chubby-faced youngster.

"I want the baby christened," the mother said.

After the ceremony the clergyman started to write out the baptismal certificate required by the Board of Health. Forgetting for the moment the date of the month, he remarked to the mother, "This is the ninth, isn't it?"

"No, indeed, sir," replied the young matron indignantly, "it's only the third."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 6.

Theme for the Day—The world-wide empire of Christ.

Scripture—He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust.—Psa. 72:8, 9.

Eternal Lord, from land to land
Shall echo Thine all-glorious name,
Till the kingdoms bow at Thy command,
And every lip thy praise proclaim.

Exalted high on every shore,
The banner of the cross unfurled,
Shall summon thousands to adore
The Savior of a ransomed world.
—Anonymous.

Prayer—Our Father, Thou hast made plain to us Thine eternal purpose, that all the world shall know the Gospel of Jesus, and by it be brought to the new life. Today we join with Thy people in many places to promote by our offerings this great cause of world-wide evangelization. Save us from the sin of small and unbecoming gifts. Help us to give as we pray, as we love and honor Christ, and as we can with hearts unashamed lay our offerings in his precious hands. In this way we worthily join with all who pray, labor and contribute for the coming of the kingdom in all the world. Amen.

MONDAY, MARCH 7.

Theme for the Day—Early saints and martyrs.

Scripture—And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit. And when he had said this, he fell asleep. And Saul was consenting unto his death. And there arose on that day a great persecution against the church.—Acts 7:59, 60; 8:1.

Saint, did I say? with your remembered faces,

Dear men and women, whom I sought and slew!

Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you.
—F. W. H. Meyers ("St. Paul").

Prayer—Father of lights, and God of infinite grace, we draw near to Thee to ask Thy forgiveness and Thy mercy. Thou who givest hope and power to them that trust Thee, grant us the faithfulness of Thy martyrs and the portion of Thy chosen. May we in the hour of trial be able to see Thy glory, and Jesus our Savior standing at Thy right hand. Perfect Thy strength in our weakness, and may Thy gentleness make us great. Enable us to be followers of those who through faith and patience inherit the promises. And receive us to Thy glory, through the atoning love of Christ Jesus our Lord. Amen.

TUESDAY, MARCH 8.

Theme for the Day—The Word of God.

Scripture—How sweet are thy words unto my taste, yea sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way.—Psa. 119:103, 104.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—Whittier ("Miriam").

Prayer—Heavenly Father, Thy Word is a lamp unto our feet and a light to our faith. It has come to us like a precious legacy from the past. We do not understand all of its wonderful words, but we discover in it ever deeper springs of wisdom and of life. Through the ages it discloses new truth to each generation. It endures, while men and institutions pass. May we study it that we may catch its spirit, and see how the men who have written down for us their messages and experiences upon its pages have spoken for God, and that through them God ever speaks to us. Most of all, may we see that the heart of the Book is Christ, the Light of the World. Amen.

WEDNESDAY, MARCH 9.

Theme for the Day—The far-off divine event.

Scripture—He shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet.—1 Cor. 15:24, 25.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurat.
—Browning ("Apparent Failure").

Prayer—O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. We cannot obscure from our eyes the present evil world, nor ignore its sin and sorrow. But we can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its blessedness.—Amen.

THURSDAY, MARCH 10.

Theme for the Day—Perversions of truth.

Scripture—Woe unto them that call evil good and good evil: that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter.—Isa. 5:20.

O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping—how many—until we pass and reach
That other, where we see as we are seen.
—Tennyson ("Geraint and Enid").

Prayer—O God of our life, we would escape the dangers that lie about us in the world, and reach the safe and sheltered life of trust and love. Save us, we pray Thee, from vain and foolish thoughts, from delusions, falsehoods, and self-deception. Knowing the power of untruth to ruin character, to blight happiness, and to bring discord into the world, may we arm ourselves against it, and search

our hearts to banish it wherever found. And may we abide in Christ, who is the Truth. Amen.

FRIDAY, MARCH 11.

Theme for the Day—"The wreck of matter and the crash of worlds."

Scripture—But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements dissolve with fervent heat, and the works therein shall be burned up.—II Peter 3:10.

The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.
—Shakespeare ("The Tempest, 4:1").

Prayer—Our Father, teach us that here we have no continuing city, but that we seek one which hath foundations, whose maker and builder is God. Help us to build on no foundation but Christ, that our house fall not in the day of testing. In the fires of trial may our work abide. Fortify all Thy servants against the sorrow of defeat, and the sense of failure. Bless our home and our household, the young and the old. Give to us, whether our years be few or many, the sense of permanence and confidence in Thee. And give us redemption through Christ Jesus our Lord. Amen.

SATURDAY, MARCH 12.

Theme for the Day—Gaining the heights

Scripture—To them that by patience in well doing seek for glory and honor and incorruption, eternal life.—Romans 2:7.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow ("The Ladder of St. Augustine")
—Longfellow ("The Ladder of St. Augustine").

Prayer—Refuge and strength of our souls, we offer Thee our daily adoration. Thou dost beaet us behind and before with Thy blessings. Thou dost crown our lives with Thy mercies, so that we have no speech with which to thank Thee. But we know that our best expression of gratitude is a cheerful heart and a ready purpose to bring our lives into likeness to Thine. We thank Thee that salvation does not depend on works of merit, but on Thy pitying grace. Yet help us to be of some service in this our day of life, before we fall asleep. And then receive us to the nobler labors of a world without end. Amen.

Waiting Upon God

This strength will show itself in the dull-est duty of the common day. For they shall walk along life's common road—"They shall walk and not faint." Not only in our times of stress and strain, but in our plodding along the weary path, we are mightily helped, and heartened, and encouraged, by the strength that comes from waiting upon God. And do you know why the prophet puts that last? It is because he keeps the hardest till the end. It is because to be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments; but perhaps there is something even nobler than that. It is to be brave, and glad, and strong, and tender, when the sky is gray and when the road is dreary. It is in such seasons—and they form nine-tenths of life—that he who waits on God will show his strength.—George H. Morrison.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Tempests*

The incidents of the last study are separated from this in the narrative of the First Gospel by Jesus' purpose to visit the other side of the sea, and the interviews with the scribe and another petitioner which followed the preparation for departure. In this incident there is emphasized Jesus' unwillingness to have any attachments to his person save those inspired by confidence in his teaching and plan. He must be the first in the regard of all who come after him. And neither devotion to the expected rewards of his companionship nor to one's own family and possessions, must be allowed to stand in the way of instant and continued service.

The Sea of Galilee was the center of an immensely active life. Its shores were thronged with towns and villages, and all the region was thickly populated. Across the sea the little ships constantly plied in the traffic between the east and the west shores. But on the eastern side there was greater opportunity for Jesus to find rest and retirement, because it was largely a Greek population, with foreign interests. He would have greater leisure and the opportunity for uninterrupted companionship with the disciples in that section of Galilee than on the western side of the lake. For that reason he decided, after the busy work to which he had been devoting himself, to seek some seclusion and rest in the region of the Decapolis, the ten cities east of the sea.

On the Sea.

Almost immediately upon his embarking in the little boat, he fell asleep, overcome by the labors which had been so incessant. But the company had gotten only part way across the lake when one of those sudden wind storms swept down upon them from the hills. The place has always been subject to many variations of wind, owing to its depth of depression in the midst of surrounding hills. The sailors of the region even yet are loathe to push out from the shore unless all the weather signs are propitious, for they know the perils of the storms that sweep over the lake.

The disciples were not novices in the sailing art, and yet so violent was the storm that they were terrified. In their anxiety they awakened Jesus from his sleep, imploring him to save them. They had not as yet learned that calmness in the presence of danger which rests upon the consciousness of perfect unity with God, and looks upon all possible events as only the instruments by which the great ends of life are accomplished. In the presence of a supreme purpose that is world-wide in its reach, all incidents and accidents of the day's work become of minor moment. So Jesus must have felt. Even Caesar, in a sinflar moment of peril on the sea, when his sailors threw themselves in

terror at his feet, called out to them, "Why do you fear? You carry Caesar and his fortunes with you."

The Quiet Sea.

The quietness of the our Lord in the presence of imminent danger was itself a victory over the winds and the waves. The calmness with which he inspired the disciples was the best aid in the encouragement of their seamanship. Did our Savior go further than this in his rebuke of the power of the sea, and put forth a force which subdued the angry waves and made the pathway of the waters smooth before him? Did he perceive that the storm was already spending its force and that the danger was passing, and calm the minds of his friends with this assurance? Or was there some greater power of command over nature which he invoked in that moment? Unquestionably the disciples so believed, and such is the purport of our narratives. Whatever power our Lord found necessary to achieve the result of restoring confidence to his troubled disciples, we may be sure he used, whether it was the encouragement derived from his presence, or the announcement that the danger was passing, or the grip upon the forces of nature which compelled obedience to his word.

In Gadara.

When they landed on the shore of Gadara, one tempest was past. But another was before them in the distressful condition of a furious madman, who rushed down toward the little company of the Master and his friends. Two afflicted men are spoken of in our study, but in the companion narratives only one is mentioned, probably the more demonstrative and terrifying of the two. This madman was the victim of that form of sanity which was the most violent of all that Jesus met. No efforts to restrain him had been availing. Untamed, fierce, the scourge of the countryside, he roamed about or found refuge in desolate and gloomy places, believed by that generation to be the haunt of evil spirits.

The belief of the time credited many different forms of disease to demon possession. Thus Jesus healed on different occasions the deaf, the dumb, the blind and the paralytic, all of whom were spoken of as possessed of demons. The gospel narratives describe these cases in the language of the time. Then there were the actually insane whom Jesus healed. These cases exhibited the marks of insanity very much as modern cases do. In several instances, they made public outcry against him, having learned his name and his claim to be the Son of God. This case of the Gadarene madman is the most violent of all, and in connection with it there is one of the few curious survivals of Jewish superstition which the disciples seemed to share.

Demon Possession.

It was the current belief of the time that such madmen were possessed of demons, one or many. The victims themselves were possessed of the same belief. Alienists of the present time are familiar with the phenomenon. It is one of the delusions of many in-

sane people that they are possessed or controlled by resident intelligences that have gotten the mastery over them and that use their bodies at will. The beliefs of that age included the idea that such evil spirits were permitted to inhabit human beings, but if cast out, were likely to be compelled to return to the abyss of torment. If, however, nothing interfered with their career, they might hope to save themselves from this premature torment until the day of judgment.

Such fancies as these, together with Jewish hatred of swine, probably account for the strange and otherwise inexplicable sequel of this story. Most modern commentators have found it impossible to suppose that Jesus destroyed a herd of swine by dismissing demons from afflicted humanity into the beasts. To say nothing of the superstition involved in such a view, the character of Jesus forbids us to suppose he could ever have lent himself to the wilful destruction of the property of others, even though it might be property as heartily detested as the Jews hated swine and the traffic in them. The probability is that some circumstance in the experience of that community which resulted in the destruction of swine was connected in the report of Jesus' work with his cure of the Gadarene madman. It is not often that the narratives of the gospels raise difficulties of this character. When they do, however, it is to the high level of their general teaching, and especially to the character of Christ, that appeal must at last be made.

The Greater Miracle.

The significant feature of this incident is, of course, not what became of the evil spirits, nor indeed whether these evil spirits are to be thought of in the terms that Jewish belief had fashioned for itself. Our interest is centered upon the fact that the unfortunate man was cured of his dreadful malady, and that presently he sat at the feet of Jesus, clothed and in his right mind, begging that he might accompany our Lord on his further ministries of helpfulness. For it is this work that Jesus is still accomplishing in the world. He is stilling the tempests that break out upon the waters of human society, and in the minds of uncontrolled and selfish people. To speak peace in such conditions is to achieve the constant and unspeakable miracle of bringing order out of chaos and quietness where before there had been confusion and ruin.

MOTHER.

By Julia Ireland Ramsey.

On winter evenings, cold and bleak,
The fire burns brightly on the hearth;
Outside, the snowflakes, stacked in heaps,
Are blown like leaves across the dark.

The little children linger still,
"For one more tale," they say;
So Mother tells them all about
The games she used to play.

"But now to bed you all must go,"
She tells them in her kind, sweet way;
"No more stories for tonight,
Perhaps the rest another day."

—St. Nicholas.

*International Sunday school lesson for March 13, 1910. Two mighty works, Matt. 8:23-34. Golden Text, "What manner of man is this, that even the winds and the sea obey him," Matt. 8:27. Memory verses, 24-26.

Marvelous Little Rock Meeting

The marvelous revival meeting in Little Rock, Ark., conducted by C. R. Scoville, and reported in our columns last week by the pastor, J. N. Jessup, is full of interest to the whole brotherhood. There were 1,068 additions. All will be interested in the following clear analysis made by Mrs. H. S. Martin when the meeting was but half finished:

Dr. Charles Reign Scoville recently finished the first half of the most marvelous evangelistic meeting that has ever been held in Little Rock. Three hundred seventy-five people came into the church in twenty days. How does he do these things? What is the secret of his power?

In the first place, he makes every possible preparation beforehand. At the present time there are five in the Scoville party besides himself. Nothing is left to chance. In the above meetings Rev. W. J. Minges and wife came ahead of the party several days. Judicious advertising was begun at once. Not only judicious but enthusiastic. Mr. Minges is a fine preacher himself. He prepares the way for Dr. Scoville. He hides himself behind Dr. Scoville. Beyond this, both men hide themselves behind Christ. There is rarely a tone of discouragement allowed to come into the meetings. Everything is done in an enthusiastic manner. Everything leads a little higher.

Dr. Scoville is the real leader of the Scoville company first, last and all the time. He thinks out every detail and he knows how to

with the spirit" and the sermon is begun. The people are still led higher and higher in a marvelous way. The highest point was reached one night towards the close of this first half of the meeting when the speaker stormed down the steps and half way up one aisle as though he would snatch lost souls from certain death. Dr. Scoville had lost self in his theme. He was unconscious of the crowd who were saved. He saw only those who needed his message. He was willing to be stricken dead then and there if that were the only thing that would bring lost children home to their loving heavenly Father.

If the people respond in the middle of his sermon, he breaks off just there, and gives the invitation. There is no apparent break. He understands psychological laws too well for that. Dr. Scoville doesn't preach sermons as the words ordinarily indicate. He strives, always, for a psychological condition. When that is reached he endeavors to make the most of it by driving home the need of salvation. The moment the invitation song is begun the personal workers leave the platform and go out among the people. There are those present who have been visited in their homes earlier in the day by the workers, which include the local pastors and members of local churches. These are often the first to come forward.

In Little Rock the shop and saloon meetings were very interesting and helpful.

Dr. Scoville believes in much prayer. He and his wife always kneel together in prayer before they leave their room to go to any service.

Notes From the Foreign Society.

The late Mrs. Hardin, Harrodsburg, Ky., left property to the Foreign Society. She also left property to three other benevolences of the Brotherhood.

The First Church, Wichita, Kans., will double its last year's gift in the March offering. W. S. Priest is the minister.

Miss Kate Gault Miller, our new missionary to Wuhu, China, has reached her field. She went out from Louisville, Ky., and is supported by Transylvania University and College of the Bible, Lexington, Ky.

Two young men were baptized last month at Tonnogi, Japan. Both are well educated.

Last week the Foreign Society received another gift of \$500 on the Annuity Plan from a friend in Michigan.

The money has all been promised for the new mission building in Matanzas, Cuba. Including the lot the cost will be about \$16,000. Melvin Menges and his wife, our faithful missionaries at that post, will rejoice greatly over this enlargement.

The missionaries at Shanghai, China, have a rare opportunity to secure a much needed property to enlarge the school work in that city. This property will involve an expenditure of \$6,000. It is a great bargain. Who will provide the amount.

A number of churches will observe the March Offering this year for the first time.

W. H. Colvin, Wheeling, W. Va., writes: "The Layman's Missionary Movement is being splendidly supported by both churches here in Wheeling, and I am satisfied that you will be pleased with the results." The Wheeling church expects to support a missionary on the foreign field and is working loyally to that end.

The Union Avenue Church, St. Louis, Mo., expects to at least double its offering for foreign missions over last year. It expects to give not less than \$1,000. W. J. Lockhart is the minister.

The official board of the church at Mexico, Mo., has voted unanimously to buy a printing press to cost not less than \$350 for the Bolenge Station, Africa. This church is much

drawn toward Brother C. P. Hedges, their living link at Bolenge. This will bring their offering up to \$950 for the year and we need not be surprised, indeed, we may expect, them to raise fully \$1,000. Walter M. White is the minister.

The church at Valparaiso, Ind., became a living link in the Foreign Society, and the American Christian Missionary Society, February 20. Claude E. Hill is the minister. He says this was accomplished with very little difficulty.

Tokyo, Japan

Jan. 18.—The Yotsuya mission is growing. Fifteen were added last year, a lot bought for \$4,400.00; a new school erected, and \$2,000 raised toward another lot and school to cost \$3,000. One new worker has been employed. In seven years 172 have been baptized. Last year one member went as a missionary to China and one as Y. M. C. A. secretary to Korea. We have five schools.

W. D. CUNNINGHAM.

A Little Nonsense.

Looking For Father.

"I was invited to speak before a gathering in a small city near Chicago," said Clifford G. Roe, former assistant state's attorney, who is a man of youthful appearance.

"I was told that a committee would meet me at the station, and I looked for the committee when I arrived. No one spoke to me, however, and the crowd at the platform finally dwindled to two men. I thought they might perhaps be the committee, and so I accosted them.

"Were you expecting to meet someone from the train that just went through?" I asked.

"Yes," said one of the men, "we were."

"And," I continued, "may I inquire whom you were waiting for?"

"Yes, sir," said the man. "We were waiting for Assistant State's Attorney Roe of Chicago."

"Well," I said, "my name is Roe."

"Oh, is that so?" said the man. "Didn't your father come?"

Wished He Was a Minister.

Dr. Smith Baker tells the following story: Going quite a distance into the country to dedicate a meeting-house, I reached the town the night before the service, and was the guest of a hospitable farmer, and his wife. Everything was as fine as one could ask, including a delightful supper, such as farmers' wives know how to prepare. In the morning the good wife wished to know what I liked for breakfast. I said, "Anything." I was not particular, for I knew that whatever such a cook prepared would be good; but she kept pressing the question, and I continued to assure her that anything she prepared would be all right. At last she said, "What do you have at home?" This required an answer, and I replied, "Generally an orange, a little oatmeal, with toast and coffee." An eight-year-old boy with his six-year-old sister stood listening; and unable to contain himself, exclaimed, "Golly! that minister has an orange every morning; wish I was a minister."

The Office Boy Got Rich.

"A horrible typographical error," said Clyde Fitch, "appeared in the *Crestville Chronicle* of Tennessee. The editor wrote at the head of the editorial page: 'Poultry taken in exchange for subscriptions and advertising.' And in the paper the note appeared as 'Poetry taken in exchange.' The only person that profited by this error was the office boy. He for the next fortnight sold a quarter's worth of paper from the waste-basket every day."



Charles R. Scoville.

secure enthusiastic co-operation from every member of his company.

The singing, under C. H. Guthrie's leadership, is a real praise service every night. The prayers are fitted in in just the right place and for definite purposes. Dr. Scoville really prays every prayer through his helpers. Only those who have attended the Scoville meetings will understand this statement. Each song, each prayer, leads the vast throng a little higher heavenward. When the people are ready, when they have been led away from themselves and their worries, when they really begin to be ready to hear with open mind and heart, Dr. Scoville calls on Mrs. Scoville to sing.

To many a tired, lonely heart, the songs of this young woman are like a breath from heaven. A hush falls upon the people. Men and women do not know that they have almost forgotten to breathe till the song is over. Then there is a short, earnest prayer from someone that Dr. Scoville may be "filled

Church Life

—A great chance to start the new century right!

The Congress, Bloomington, Ind., March 29-31.

—Live subjects: Unification of Our Missionary Societies, and The Brotherhood Publication Society, discussed on a free platform.

—Bloomington a beautiful city—the seat of the State University—with a great church and a pastor, J. C. Todd, who is leading his people into the best things. Write him that you will be there.

• • •

T. P. Haley, well known, and beloved for his works sake, leaves Kansas City to spend the winter in California.

A new church was dedicated at Council Grove, Iowa, Feb. 27, J. M. Hoffman of Des Moines, had charge of the services.

L. A. Chapman, will close work at Elmwood, Neb., May first, and will at that time be ready to locate with another church.

The church at Valparaiso, Ind., Claude E. Hill, pastor, has raised the money to become a living link in the Foreign Society this year.

R. P. Shepherd, well known throughout California, has been chosen to succeed Grant K. Lewis as corresponding secretary for Southern California.

A social was given by the choir of the church at Clinton, Ill., on a recent evening when, after a musical program, a seven-cent supper was served.

The Central Church, Austin, Texas, John W. Fern, pastor has issued the initial number of its parish paper which it calls "The Austin Christian."

Mr. and Mrs. R. G. Frank, of the church at Liberty, Mo., entertained the ministers of the other protestant churches and their wives at dinner, February 17.

The church at Marshalltown, Ia., let the contract for the installation of a new pipe organ, which is to cost \$2550.00, and is to be ready for use by the first of July.

The church at Champaign, Ill., is in a meeting led by Charles Bloom, evangelist. The meetings are attracting large audiences and there is promise of large ingathering.

The Howett Street Church, Peoria is planning for a revival meeting to begin, March 15. The Ladies' Aid Society of the church have pledged \$1,000.00 as a start for a building fund.

J. J. Haley is now comfortably settled in his new pastorate at Modesto, California, and is reported as getting things to moving, and finding abundance of work to keep hand and heart busy.

The church at Hastings, Neb., has decided to inaugurate the union of the morning worship and the Sunday-school meeting, making it a teaching service. The evening meeting will be of an evangelistic nature.

A contract for a new \$30,000.00 building has been awarded by the church at East St. Louis, Mo., where Talmage DeFrees is the minister. The building will be of Grecian architecture and will seat about 700 people.

A. F. Henscy, just home from a furlough from the work at Bolenge, Africa, was with the church at Liberty, Mo., February 27, preaching in the morning, and giving an illustrated lecture on the work at Bolenge in the evening.

The church at Pentwater, Michigan, is in

a meeting with home forces. W. F. Shontz is pastor, and is doing the preaching. Audiences are growing daily, and there is an interest that gives cause to hope for a very helpful meeting.

The church at Canton, Mo., enthusiastically supported by the faculty and the students of Christian University has raised sufficient money to assure its becoming a living link in the Foreign Society this year.

The Board of the Second Church, Warren, Ohio, recently gave a banquet to the members of the board of the First Church. This fraternal spirit was further manifest by an exchange of pulpits by the pastors on the following Sunday morning.

George L. Snively is in a successful meeting with the church at Tulsa, Oklahoma. From a report that reached us several days ago we learn that there had then been eighty-one accessions to the church, sixteen on the previous evening.

Victor Dorris, who has been holding meetings with the church at Hutchinson, Kansas, preached a sermon near the close of the series on "Why I Am Not a Campbellite." His sermon was a trenchant statement of the arguments that have been set forth by the preachers of the church during the larger part of its history.

O. C. Bolman, who in the three years of his work at Havana, Ill., greatly strengthened that church in all lines of work, has resigned, withholding from the public his reason for the action, and giving the church four months time before the close of his work. Mr. Bolman's resignation is generally regretted by all the people of Havana.

A new building is planned by the church at Altoona, Iowa, to be erected this summer. A new site has been donated by two members of the church. They will have it is said the best location in town. Leslie G. Parker is the pastor, and under his ministry of more than a year the church has made steady growth.

A letter from one of the well known preachers of Kansas City says that John R. Ewers, pastor of the East End Church, Pittsburg, has just closed a meeting with the First Church, Kansas City, Mo., with 104 accessions to the church. The meeting lasted eighteen days. The writer says: "Ewers did some mighty fine preaching."

At Fresno, California, where Ray O. Miller is pastor, the church is trying to meet the social needs of the community by opening up a reading room, where books, papers and magazines and harmless games are offered to the public every night in the week. Mr. Miller, the pastor, has been elected a member of the state board to succeed I. N. McCash.

A three weeks' evangelistic effort following the dedication of the South Geddes St. Church, Syracuse, N. Y., of which C. R. Stauffer is pastor, resulted in 50 additions, forty-five by baptism and five otherwise. The pastor preached during the first ten days of the meeting and Arthur Braden, president of Keuka College assisted during the closing ten days. Miss Una Dell Berry, of Lafayette, Ind., had charge of the singing. A great meeting for a New York church.

James K. Parker, late pastor of the church at Sandoval, Ill., died February 16, leaving a wife and one child. Mr. Parker has been a faithful preacher of the word, and has served as pastor at Niantic, Lovington, Winchester, Toledo, and Sandoval, Ill., and at Portland, Ind. The burial was at Toledo, Ill., where J. A. Clemens, the pastor, had charge of the service. The Christian Century extends its sympathy to the wife and child, and to the congregation at Sandoval in the loss of its pastor.

A thirty-five thousand dollar church building is to be erected by the church at Medina, Ohio, during the coming spring and summer. This building enterprise has a unique beginning, in that only ten members of the church have known of the proposed plan of building. From these few the money for the new structure has come. The names of the donors will not be announced until the time of the dedication of the church: C. C. Maple is pastor at Medina.

Fine reports come to us from the church at Iowa City, where Carlos C. Rowilson has been pastor for the last three years. During the next two months improvements will be made in the church to the cost of \$2,500. The contract for a new pipe organ has been let, and the instrument is to be ready for use by the fifteenth of May. The funds for this purpose have been collected by the W. M. B. Society of the church, and includes a gift from Andrew Carnegie.

A. J. Saunders, who received the degree of B. D. from the University of Chicago last September, and left Chicago the latter part of December for his former home and future work in Australia, has on his trip east visited Glasgow, Edinburgh, Leeds, Birmingham, Stratford, York, Oxford, and London. While in London, Mr. Saunders has taken occasions to hear some of the great preachers of our day, R. J. Campbell, Campbell Morgan, Horne, Myers, Jowett, and Clifford. He left London, February 4, for Australia.

The First and the West Side churches, Springfield, Ill., held union services, Sunday, February 13, F. W. Burnham preaching in the morning and J. R. Golden in the evening. The meetings were in the First Church. The building of the Sunday-school annex made it impossible for the congregation of the West Side to meet in their accustomed place. Mr. Burnham is just concluding a series of twelve morning sermons on the "First Epistle to the Corinthians," which have been greatly enjoyed and of real profit to his church.

The following notice, which appeared in the parish paper of the churches of Warren, Ohio, we commend to other pastors and readers of our church papers: "If you are taking the Evangelist, Century or Standard, look on the label and it will state the time to which you are paid up. If you desire to be saved the trouble of sending through the mail, bring the money to the church and Mr. Fred Alexander of the Good Literature committee will send for you. We would like a number of new subscribers."

During the fall semester, G. B. Van Arsdall, then pastor of the church at Cedar Rapids, Iowa, and C. C. Rowilson, pastor at Iowa City, gave a course of lectures in the Iowa State University on "Old Testament History and Literature." Mr. Rowilson is now giving a series of four lectures before joint meetings of the Y. M. and Y. W. Christian Associations of the university. His general topic is "Problems of Today," and the several lectures are: "How the Forms of Our Religion Have Been Developed," "What is Criticism?" "The Modern Interpretation of God," "The Modern Man and the Church."

A notable event in the life at Milligan College each year is a visit from B. A. Abbott, pastor of the Harlem Ave. Church, Baltimore. Mr. Abbott's series of lectures this year was of special interest. His general theme was "Science and the Spirit of Progress." This general theme was illustrated by the series of four biographical studies interpreting as many different phases of progress. These studies treated the lives of Roger Bacon, Charles Darwin, Thomas A. Edison, and Luther Burbank. This would seem a highly skilled way of presenting the truth of the general theme of the addresses.

Now is the Nick o' Time to Place Your Order for the Bethany Graded Lessons. A New Junior Term of four months (for pupils 9 to 12 years) is just beginning. The new quarter for Beginners and Primary opens April 3. The literature you order now will thus supply your three elementary grades until July 1. Remember, the Bethany supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

J. E. Lynn, pastor of the Central Church, Warren, Ohio, has been called to the pastorate of the Central Church Pueblo, and has asked his Warren congregation to release him that he may accept this. In the six years that Mr. Lynn has been in Warren the church has made marked growth. During the time 760 members have come into the church, and the church has raised \$52,000.00, of which \$15,000.00 was for missions, and education.

In the meeting which I. J. Spencer just closed with the Central Church, Warren, Ohio, there were fifty-five accessions to the church. Without an apology at all for the results shown, this was by no means the best part of the meeting. Mr. Spencer's sermons were messages, indeed. Some of his subjects were: "The One Authority," "The One Name," "The One Faith," "The One Spirit," "The One Baptism," "The One Basis of Unity," and "The One Confession." Mr. Spencer has gone to the University Church, Des Moines for a similar meeting.

On the last Sunday of C. H. DeVoe's pastorate with the church at Peru, Ind., the churches of the city assembled in a union meeting held at the Methodist church. The various ministers of the city and a local judge spoke enthusiastically of the service that Mr. DeVoe had rendered the community during the years of ministry with the church there. Mr. DeVoe has just taken up his new work with the large and flourishing church at Mason City, Ill. C. H. V. Wilson, of the South Side church, Lima, Ohio, has been called to the pastorate of the Peru Church, and began work March 1.

Earl Wilfley, the popular and talented pastor of the First Church, St. Louis, Mo., has again tendered his resignation. Some months ago Mr. Wilfley resigned on account of ill health but at the earnest persuasion of the congregation reconsidered his decision, and agreed to make another trial. But now he finds that he must give himself to less exacting work and will return to Crawfordsville, devoting his time to lyceum work, preaching on Sunday as opportunity is offered. The local church and all the ministers of the city greatly regret the loss of Mr. Wilfley from their ranks.

A commendable plan of promoting a better understanding of the significance of the various religious bodies of a community was followed by the churches of Greencastle, Ind. A series of five meetings was held on successive evenings. The pastor of the Baptist church of Greencastle spoke the first evening on "The Mission of the Baptist Church." The second evening J. M. Rudy, pastor of the Christian Church spoke on "The Mission of the Christian Church." A pastor from Terre Haute spoke for the Presbyterian church, one from Indianapolis for the Methodist church, and Rev. Father M. H. Boge, of the Church of St. Charles, Bloomington, Ind., on the Mission of the Roman Catholic Church.

Chas. E. McVay, leader of song, Hardy, Nebraska, has some unengaged time for spring and summer.

The College of the Bible of Transylvania University is enjoying a series of lectures by great preachers of the brotherhood. The first delivered, January 18, was by J. H. MacNeill, Winchester, Ky., whose subject was, "A Message for the Times." This message, the lecturer urged, is identical with that of John the Baptist, "Repent, for the Kingdom of Heaven is at Hand." The second speaker, February 15, was A. B. Philpott, Indianapolis, Ind., whose subject was, "Some Recollections of Great Preachers." The other lecturers are President A. McLean and Peter Ainslie, president of The American Missionary Society.

J. M. Rudy, pastor of the church at Greencastle, was the second speaker in the series of meetings held by the churches of Greencastle, for the discussion of the mission of each of the churches in the world. Mr. Rudy made a strong address, which was fully reported in the daily paper of the following day. He made clear to the audience that the Disciples stood primarily for Christian union, and that the name Christian was chosen because this was the common family name by which all Christians should be known. He did not hesitate to tackle the problem of our inconsistency, and working from a similar point of view to that taken in recent editorials in *The Christian Century*, he urged that immersion was the only form of baptism common to all Christian people, and therefore the common denominator for all.

Peter Ainslie, pastor of the Christian Temple, Baltimore, is the writer of the second of the series of articles being published in the *Baltimore Star*, in answer to the question why men do not attend church. Mr. Ainslie appeals to the history of his own church to show that men are not in so small a minority as often said. Out of 165 persons received into the fellowship of the Christian Temple since January 1, 1909, seventy-eight were men, and the pastor does not claim to have made a special effort to reach men, but to reach the human heart. He admits that the church of our day has its faults, but not more than other days, for the church is composed of human beings, who are necessarily imperfect. He urges that the reason many men are not found in church is that they are wicked, and seeking continually to follow their own wicked devices.

Writing of the Hiram, O., meeting, John E. Pounds, the pastor says: "The meeting of three weeks held here by R. H. Miller of Buffalo, was one of remarkable spiritual power. The preaching of Brother Miller was of so high a type that one scarcely dares to praise it. It laid bare the consciences of men and women, and stirred in them longings of which they had not before been conscious. Originality of thought, richness of vocabulary, fiery fervor of expression—all these merely ministered to high spiritual ends. Brother

Miller has greatly endeared himself to the students of the college and to all the people of Hiram Hill. A chorus of eighty voices, led by W. E. Alderman and the college orchestra, contributed much to the success of the meeting. There were forty-two additions to the church, twenty-four of them by confession and baptism."

Professor A. M. Haggard of Drake University re-dedicated the church building at Clinton, Ill., January 30. The old house had been completely remodeled at a cost of \$4,000. Albert Schwartz is the pastor there—a strong, thoughtful, practical and progressive leader.

Four of the largest churches of Bedford, Ind., recently held a union evangelistic meeting with home forces. Each pastor preached five times. His appointment was not announced to the public until he arose to speak. Thus the people came to the service simply to hear the gospel, not the preacher.

H. H. Peters and A. T. Campbell have recently supplied the pulpit of the Evanston church, Chicago, the former speaking on "Educational Ideals," the latter on his interesting work of superintending one of the municipal playgrounds of Chicago.

The church in Perry, Iowa, is prospering under the wise and wholesome leadership of R. H. Ingram. Having paid off the church debt recently, they are actively at work in steady fashion to build up the membership. Several additions have recently been reported.

A new twenty-eight thousand dollar house will be dedicated for the church at Amarilla, Tex., the third Lord's Day in March by F. M. Rains. This will be one of the best arranged and equipped churches in the whole Panhandle country. Walter P. Jennings is the pastor.

That Disciples should lead in all united enterprises is becoming more clear. That they can lead in union evangelism has been demonstrated. Further proof will be given in Madison, Ind., where ten churches have combined to ask E. L. Powell, of Louisville, Ky., to lead them in a union meeting. Dr. Powell has accepted and will begin the series on March 7. James T. Lawson is the talented pastor of our church there.

J. M. Rudy of Greencastle, Ind., began a meeting last Sunday for the church at Bloomington, Ind., J. C. Todd, pastor, in return for the meeting held by Mr. Todd in Greencastle recently. The church in Bloomington is one of the very best among the Disciples. C. C. Morrison, of The Christian Century, recently preached for this congregation during Mr. Todd's absence and brought back to this office glowing praises for the splendid work being accomplished by this people and their talented leader. It is hoped that the Rudy meeting may still be in progress when the Congress meets there, March 29. Such a meeting as these two men will conduct will surely be in perfect harmony with the ideals of a Congress.

Mark S. Peckham is holding a meeting near Sumter, S. C., with good prospects.

Peter Ainslie is to hold a series of special meetings in the Central Church, Des Moines, Ia., beginning soon.

The congregation at Altoona, Ia., has decided to build a new house. A lot was recently given them for this purpose.

Mrs. Sarah Benedict, sister of Mrs. G. A. Willett, Professor Willett's mother, died at her home in Ionia, Mich., on Saturday, February 19.

B. F. Hill and son closed a meeting at Lanark, Ill., February 20. The immediate results were disappointing, says A. I. Martin, but much good seed was sown in this Dunkard stronghold.

Richard Martin report seventy-two additions in a meeting at Salisbury, Mo. Twenty have been added in his present meeting at Lockwood, Mo. He will continue at the latter place for three weeks more.

E. P. Wise, pastor at East Liverpool, Ohio, reports an excellent meeting there led by Mr. and Mrs. J. W. Darby of Beaver Falls, Pa. Their preaching and singing is highly praised. Sixty-one persons were added to the church.

B. B. Tyler, of Denver, is preaching a series of Lenten sermons on Wednesday evenings on the Temptations, the Prayers, the Works and the Sympathies of Jesus. His church will observe Passion Week with services each evening.

A. M. Haggard has resigned from the deanship of the Bible College, Drake University,

meaning henceforth to devote himself to his professional work in the department of church history. Professor Sherman Kirk of the Greek department will probably be appointed as Dean of the Bible College.

Singing Evangelist J. P. Garmong of Des Moines, assisted M. E. Chatley in a short meeting at Bowling Green, Ohio, beginning January 30. Twenty were added to the fellowship of the church. Mr. Garmong's services were secured through "The National Association of Church Musicians" of Indianapolis.

The sensible efforts of the church leaders of Wabash County, Ind., to enlist all their congregations in co-operative work has resulted in a call to George T. Smith of Redkey, Ind., to minister to the churches at Roann, Laketon and Bachelor Creek. E. F. Daugherty, of Wabash, is trying to develop a "county consciousness" among the churches. This is an admirable ideal.

California Notes

Oscar Sweeney accepted a call to Douglass, Ariz. The church at Oceanside was compelled to decline the tendered resignation. The entire community, members of other churches and members of no church at all united to increase the salary of Brother Sweeney. Other pressure was brought to bear. Oscar Sweeney remains at Oceanside.

The San Diego First Church is just completing one of the finest and best equipped houses of worship on the Pacific coast. Pastor Crabtree illustrates the social value of a permanent ministry. He has won unsought but deserved recognition as "the most influential

citizen of San Diego." This is clearly what the ministry of Christ ought to be in every community.

The Magnolia Avenue Church, of Los Angeles, has just celebrated the sixth anniversary of its Sunday-school. Nearly a thousand were listed "present" and an offering of \$800 marked the fervency of the day. "More Room for the School" was the slogan. A new bungalow is the result. Brother Jesse P. McKnight is a prince of pastors.

The First Church of Los Angeles is attracting the largest audiences in the twenty years' ministry of A. C. Smither. At a recent business meeting of the church it was found that all current bills were paid and more than a hundred dollars remained. A great work remains to be done by this mighty force, for the problems of the "down town" church are met only by heroic effort which reaches afar.

Sumner T. Martin is doing a great work in the Imperial Valley. It takes the pioneer spirit of self-denial, the pioneer vision and the pioneer faith to achieve results in this wonderland of soil productivity. Holtville has been greatly strengthened by a meeting;

El Centro is actively at work on plans for a much needed house of worship and work; Cal-exico and Brawley will be evangelized and new churches started as soon as possible.

As ought to be expected from our ministry, our preachers are almost without exception taking the lead in Teacher Training work in their respective communities. Crabtree and Morgan in San Diego, Glover in Fullerton, McConnell in South Pasadena, McIntyre in Santa Monica, Lobingier in Ocean Park, Rogers in Long Beach, Emerson in Redlands, Anderson in Riverside, Maddux, McKnight, West

The Sky Is Bright

Never before were the skies brighter for the March Offering for Foreign Missions. Sunday, March 6, is the time.

The *Missionary Rallies* have been unusually successful. The attendance has been large and the interest real, vital and growing, and even enthusiastic.

Preparation for the day has been emphasized. This is reflected in the large orders for March Offering supplies.

The prospects for new Living-link churches were never brighter. We can already see a large number. Let none of "the old guard" break rank and we are sure of a mighty victory. There are over one hundred in this class.

The Apportionment of the churches has been cordially received. Comparatively few requests have been made for reductions. Please see that no church falls short of the amount asked. Put your church on the *Roll of Honor*. This, the first offering of our Second Century, should be a large one in every church. What we do this year will be recounted in our churches for the next hundred years. Let every man do his best.

The *Laymen's Missionary Movement* has had a marvelously quickening effect in many cities. In Pittsburg, Cleveland, Cincinnati, Louisville and St. Louis and other places a determined effort is being made to at least double previous records. Look out for some great reports.

There will be a number of new *One Day Churches*, that is, churches that will give \$1,000 or more, or an amount equal to the support of all the work of the Foreign Society in all lands for one day. Last year there were some eight churches in this class.

A number of churches are working to secure an offering from *every member*. Churches reaching this high standard are known as *Every Member Churches*. This honorable class does not require great strength either numerically or financially. The one "test of fellowship" in this class is that every member gives *something*.

A large number of churches will give this year that did not last. If every church that gave last year will stand loyally "by the colors" March 6, we will astonish even ourselves. Please let no church fail on account of bad weather, debt or new building, or for any other reason. This cause is the first duty of every church. We must do this work if we would be churches of Christ. The New Testament church was first, last and all the time a missionary church.

The work in all the twelve countries we are cultivating is marvelously successful. Last year there were eight hundred additions in the Philippine Islands, or about fifty-seven for each missionary. The great work in Africa and other fields is well known.

Please send your offering if possible Monday morning, March 7. If you cannot send all then forward as much as you can and the balance later. We now owe the bank \$61,000. This is the largest amount we have ever borrowed. This was done to pay the missionaries their regular salaries. The banks have confidence in our churches. Please send by bank draft, express order, post office order, registered letter or personal check, and give local name of the congregation when different from the post office, to F. M. Rains, Secretary, Box 884, Cincinnati, O. Let the whole column move as one man.

and Chapin in Los Angeles are all active in the actual work of teaching teachers to teach Jesus Christ in the Sunday-school. Throughout the land our preachers ought to be in the van of this vital function of the church.

M. D. Clubb is leading the Pomona church to really magnificent achievement. The new church building when finished and furnished will cost upward of \$50,000, but not even this enterprise is suffered to interfere with the living links which this church maintains, one foreign, one home, one church extension, and generous observance of all missionary calls, besides the Bolenge Living Link of Brother and Sister Waters. In many ways the Pomona church is second to none in this country.

Long Beach church has just closed a splendid meeting with local forces. But the term "local forces" has more than usual significance when the indefatigable Rogers and his no less indefatigable assistant pastor, Princess Clark Long, are the leaders and the persistent zeal of Superintendent Morrison, Mayor Windham, Buffum and hosts of others are the forces led. The Long Beach church is making itself increasingly felt as a force for righteousness throughout the state.

A. M. Growden, whose ministry in Ohio and Pennsylvania is widely known, has begun his work with the Santa Barbara church. This church has the problem of a vast pleasure resort, frequented for many months of each year by people of wealth and leisure. The faithful band who have "held the fort" there with splendid fidelity are bound to reap the reward of faithful labor. Pastor Growden is a splendid leader.

Broadway Church, Los Angeles, under the leadership of the veterans, B. F. Coulter and his assistant, John C. Hay, is continuing its wide ministry to multitudes in this city. Probably no church in the brotherhood is such a monument to a dominant Christian personality as is the Broadway Church to its only leader, B. F. Coulter.

The Wilshire Boulevard Christian Church is the newest addition to the Christian forces of the rapidly growing metropolis of Los Angeles. Located in one of the most exclusive sections of the city, it has stupendous problems ahead of it. Fostered by the Magnolia Avenue Church, and consisting largely at the first of former members of that congregation, it has behind it and in it a rich experience of successful work as a heritage. S. J. Chapman, one of the best of the new type of consecrated business men is the superintendent of the Sunday-school and one of the chief assets of the mission. In behalf of the Evangelizing Board, and under the direction of the Magnolia Avenue Church, R. P. Shepherd is acting pastor of the church. Its first Sunday-school session enrolled forty-three present, with an offering of \$4.10.

F. W. Emerson, pastor at Redlands, recently closed a fine meeting with the University Church of Los Angeles, J. W. Mad-dux, pastor. This is one of the newer churches in the city and has been meeting its problems with worthy zeal and determination. It has one of the best possibilities before it to be found in the city.

E. W. Thornton has resigned at the Naomi Avenue Church, Los Angeles. He goes to the Sunday-school staff of the Christian Standard. Otho Wilkison, who has just begun a good work at Monrovia, has been called to Naomi Avenue. This church has the largest number of young people enlisted of any of our churches and it is reputed to be the very best opportunity for aggressive work to be found in the city.

The veteran D. A. Wagner has sold his

DR. PRICE'S Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

GRADE YOUR SCHOOL On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one as good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

property interest in the old Central Christian Church of Los Angeles and the property has passed into the hands of the trustees. E. W. Keller succeeds to the pastorate, with Brother Wagner as pastor emeritus. This church is but nine blocks from the South Main Street Church, L. W. Klinker, pastor, and efforts are already put forth to find some way by which to merge the two congregations into one strong and vigorous church. If it is decided that this ought to be done, some way will be found to do it.

The Santa Ana Church, A. F. Roadhouse, pastor, is rejoicing in the completion of its new and commodious house of worship. A recent meeting with Evangelists Meyers and Rehan showed seventeen additions and a general strengthening of the forces.

Redondo Beach, East Long Beach, Beaumont, Alhambra, San Dimas, San Pedro, and four additional points in Los Angeles City are the locations for immediate organization. Some of these calls are urgent.

E. E. Lowe has resigned at San Bernardino and is now in a meeting at Burbank. The San Bernardino Church has not yet called a pastor, although loving glances are cast toward Huntington Beach, where J. R. Jolly is the hustling and popular pastor.

Dedication at Tulsa., Okla.

It has been eighteen months since we came to this congregation. The time was auspicious at our coming. When we came the congregation was meeting in the little brick church that the writer dedicated for them some seven years ago, which would seat about 200 people. On the 30th day of January we dedicated our beautiful and modern new building, which has a seating capacity of some 1300 when thrown together. Our auditorium is 32x52 feet, with gallery on two sides. The chapel is so arranged that it is divided into twelve class rooms, all of which are in full view of the rostrum. Pastor's study, is on first floor, and ladies parlors at present probably the largest seating capacity of any building in the city. The money had been raised and all bills paid, except about \$3,000.00, up to the day of dedication. Bro. Geo. Snively and his singer, Bro. Seniff, had been engaged to be with us and assist in the dedication, and continue with a meeting. Bro. Snively showed himself an adept in the line of dedication. At the morning

hour, over \$4,000.00 was raised in cash and pledges. At the evening service the announcement was made that we had raised sufficient, but if others wanted to have a part in the work they could have the privilege. Over \$200.00 was then given, while the collection was being taken. Our meeting continued seventeen days, during which there were 130 additions.

Bro. Snively is a strong preacher, and his sermons are especially attractive to men. We had many men and women among the additions, our Sunday-school having been largely gleaned during our regular work. Among the men were some of our best business men. Bro. Seniff is one of the best helpers as a singing evangelist I have ever known. He is not only a good singer, but a fine worker as a personal worker. Bro. Snively and Seniff are the hardest workers I have ever had with me in a meeting. They are house-to-house workers, entering all the business houses and offices, and talking the King's business to men, as directly as any man would his land business. The church by a unanimous vote, on recommendation of the board, increased the pastor's salary \$520 per year.

Our annual report shows all departments of the church in good condition, having met all expenses and every department with money in treasury. We count this a worthy effort, when we consider the amount raised for the new building this year. During our eighteen months' work at the regular services we have had a total of 185 additions. Adding the 130 that came during the evangelistic services, makes 315 additions since our coming. We had 175 membership when we came. This is a great field of labor. Latest statistics gives to Tulsa 24,000. We feel that the Lord is blessing the churches in battling against the commercial spirit that predominates here.

D. A. WICKIZER, Pastor.

The Benevolent Association

The Benevolent Association has recently been notified that it will come into at least two legacies soon. There is a growing tendency among Christian men and women of strength to share with the poor the blessing which our Father has bestowed. So is Christ honored.

The National Benevolent Association has about 500 children under its care at present. Its family of aged brethren numbers sixty-three.

The Easter appeal is indeed and in truth the cry of the wretched. If they could be organized and marched by the doors of our churches and Sunday-schools, the sight would melt our eyes to tears, and our hearts to generous sympathy. First comes the helpless, abandoned, tiny babe, then the babe whose parents have both entered the "Great Beyond," leaving it alone; then comes the worse than orphan child, "cursed into life," the helpless victim of crime and cruelty "weeping, oh, my brother, in the springtime of the others"; following these comes the abandoned wife, haggard and worn by cruel treatment, and the pale-faced widow, with their helpless little ones clinging to their skirts. And still they come, a vast army of the sad, sick, hungry, naked, aged, an almost endless, homeless, hopeless procession, staggering on toward the open grave, begging in the name of our common Father and our Elder Brother to be given a fair chance to live, love and serve. Our Father cares for them. Shall we not hear His call to us to come to their relief? Jesus is not here to touch and heal or to bless and break and feed. He has left them to the care of His church. As we rejoice in the hope of a new and larger life through His suffering, may

we to the extent of our ability lift some of the "world's wretched" into a sweeter, holier life before the shadows hide the light of another resurrection day.

The Association has just purchased an additional tract of land for the Cleveland Christian Orphanage. This Home needs the help of all its friends.

JAS. H. MOHORTER.

Additional Church Life Items

Elmer Ward Cole is in a good meeting with home forces in Huntington, Ind.

The Brotherhood of the Hoopeston, Ill., church is planning to run a special train to Danville to attend the Billy Sunday meetings in progress there.

The church at Greeley, Colo., will dedicate its new house, April 3. Z. T. Sweeney will have charge that day. James Small will follow with an evangelistic meeting. A. E. Dubber is the pastor.

Finis Idleman, pastor of the Central Church, Des Moines, Iowa, has been chosen chairman of the committee, on public morals by the Des Moines Ministerial Association, representing the churches of all denominations.

J. F. Findley, pastor of the church at Fort Collins, Colo., gave an address on "Lincoln," Sunday morning, February 13, before the Women's Relief Corps and the veterans of the G. A. R. Mr. Findley is rejoicing in frequent calls for weddings.

The Christian church of Ashland, Ohio., recently closed a successful fourteen days' meeting. F. D. Draper, minister, did the preaching. President McLean, R. Ray Eldred and M. D. Adams conducted a rally with the church and vicinity, February 25.

The growing observance of Holy Week by our congregations is commendable. Among many others which have been noted in our columns is the church at Massillon, Ohio, H. Erwin Stafford, pastor. Special services will be held each evening of the week before Easter.

Another great pulpit will be left vacant by the resignation of T. W. Grafton, of Anderson, Ind., to take the leadership of the Jackson Avenue Church, Kansas City. Those Kansas City people go after the best when they want anything—and they nearly always get it. Mr. Grafton has been pastor at Anderson over six years. During his term of service the two great meetings by C. R. Scoville were held, the first one resulting in over 1,200 additions to the church. The membership is now about 2,000.

John R. Ewers, fresh from his splendid meeting in Kansas City with Dr. Richardson's First Church, announces a series of Decision Meetings in his own East End Church, Pittsburgh, to begin March 20. We like the title "Decision Meetings." The name "revival" is repugnant both because of its etymology and its associations. "Evangelistic" is not much of an improvement, although its biblical basis is in its favor. "Mission" sounds like an affectation when used by any save an English evangelist or by the Catholics or Episcopalians. But "Decision Meeting" says precisely what you mean and has no questionable association. We thank you, Mr. Ewers, for the word.

We are a bit puzzled at a newspaper clipping sent us from Vincennes, Ind., saying that William Oeschger has declined a call to a Pittsburg church and is taking under advisement several other invitations from different churches. We had not heard, except by the implications of this report, that Mr. Oeschger had resigned at Vincennes. We profoundly hope the report is in error. The

great meeting just concluded in his Indiana church, with over 500 additions, surely presents a situation which no one but the indefatigable and high minded leader of this old church can conserve. Mr. Oeschger has been with the Vincennes congregation many years and ought to stay twice as long. He is one of the best equipped pastors of the brotherhood.

As We Go to Press

Terre Haute, Ind., Feb. 27.—My partner leaving the field. All my time open after March 20. Write me at Terre Haute, Ind. —Leroy St. John.

Kansas City, Mo., Feb. 27.—Two great audiences today. Thirty added. One hundred eighty-two in thirteen days of invitation. Unabated interest. Scoville preaches with power.—Burris A. Jenkins.

Elkhart, Ind., Feb. 28.—Closed four weeks' meeting here with 110 added. One young man for the ministry. Most successful meeting in any church in this city for many years. Canton, Mo., next.—Varney and Marks.

Vincennes, Ind., Feb. 27.—Our meeting covering six weeks was brought to a close to-night with a total of five hundred and twenty-eight additions. Wilhite and the Tucker-mans are a great team. There was not a single invitation extended during the entire meeting without some one responding. Thirty additions at last invitation. Church and pastor rejoicing greatly.—Wm. Oeschger.

Clayton, Ill., Feb. 27.—Great meeting. Whole city stirred. Great audiences at all the services. Biggest men's meeting in the history of the city last Sunday. Church jammed today to hear address on secret societies. Thompson the Egyptian is preaching old Jerusalem gospel with power, yet kind and scriptural. He is hewing to the line, and yet the audiences are increasing every night. We continue.—S. E. Sines.

National Societies of Disciples of Christ

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Headquarters, Missionary Training School, Indianapolis, Ind.
President—Mrs. Anna R. Atwater.
Cor. Sec.—Mrs. M. E. Harlan.
Day for regular offering—First Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, Y. M. C. A. Building, Cincinnati, Ohio.
Secretaries—J. N. McCash and Grant K. Lewis.
Days for offering—in churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President—A. McLean.
Secretaries—F. M. Rains, Stephen J. Corey, E. W. Allen.
Days for offerings—in the church, first Lord's day in March; Children's Day, first Lord's day in June.
Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.

Headquarters, 509 Waterworks Building, Kansas City, Mo.
Geo. W. Mueckley, Sec., to whom all correspondence should be addressed.
T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.

Headquarters, 180 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed.
Day for regular offering, third Lord's day in December.

THE NATIONAL CHRISTIAN BIBLE SCHOOL ASSOCIATION.

Headquarters, 303 N. Euclid Ave., St. Louis, Mo.
Marion Stevenson, National Superintendent, to whom all correspondence should be addressed.

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH.

Headquarters, 2955 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas H. Mohorter.
The day for regular offerings—Easter.
Send all correspondence and make all remittances to The National Benevolent Association.

Good Word from Akita

Akita, February 1, 1910.

Dear Brother: Three baptisms the first month of the new year.

Our work has been wonderfully blessed by a visit from Doctor Brandt and family enroute around the world. His great addresses were much appreciated by the Japanese. His talks to the missionaries were helpful.

His subject being "Christ" and not "America" or the "I," he did us and the work much good. May the work be blessed by many such visitors from the home land is the prayer of the missionaries and the the Japanese workers.

Yours in His service,
WILLIAM H. ERSKINE.

Mrs. Sarah R. Vandervoort

The death of Mother Vandervoort removed from the church at North Tonawanda, N. Y., one of its most loved and prized members. On Sunday morning, January 16, 1910, she passed away without even a moment's warning to husband and daughter, who were with her in the house. Living in perfect health up to the hour of her death, she was one of the most interesting and valuable of those who made up the membership of the North Tonawanda church.

Her father, Asa Ransom, was one of the pioneer settlers of western New York, and a prominent worker in the church at Clarence, N. Y., visited more than once by Alexander Campbell. Here Mrs. Vandervoort was born November 29, 1830, and throughout her life has been an interested worker in Sunday-school and church. In 1850 she was married to Jackson D. Vandervoort who survives her. Her sons, Levant R. Vandervoort and George E. Vandervoort, are well known in North Tonawanda and Buffalo business circles, and in the work of the church.

Mrs. Vandervoort's life was one of constant devotion to the better things. Some time ago she was made life president of the Ladies' Society of the church. Her religious convictions were of the most abiding character; her faith and optimism were in constant evidence. She lived for the church, her home and her Lord. It will not be easy for the church to fill the place left vacant by her death.

Items from American Missions

Secretary I. N. McCash is visiting the colleges these days. Valparaiso, Eureka, Columbia, Canton, Lexington, Kimberlin Heights and Milligan have each in turn given his patriotic message an enthusiastic hearing.

Valparaiso, Ind., Claude Hill pastor, and Phoenix, Ariz., E. N. Phillips pastor, are among the recently declared living link churches.

Douglas, Ariz., for a long time a mission of the American society under the California board was recently brought to self-support in a meeting by John T. Stivers.

W. N. Spicer of Bisbee, Ariz., is helping the Tucson church in the campaign for funds to purchase a lot. A fine site in the University section has been selected. This will be the only church in the new and growing section. It can aptly be termed "the newest church in the oldest town in America."

Centerville, Iowa, has become a living link and the great and important field at Vancouver, B. C., under the auspices of the American Board to hold a meeting and locate a pastor.

The work at Charlottetown, P. E. I., is progressing as never before under the ministry of J. F. Floyd. The daily papers report a house filled to overflowing and constant additions.

The American Board is anxious to locate a minister at Pictou, N. S. The church has been pastorless for several months. A salary of \$1,000 can be paid. This is an important

town and here is a fine opportunity for service for some young man.

The church at Pullman, Wash., M. B. Ryan, pastor, writes us assurance of self-support after July 1.

GRANT K. LEWIS.

Mrs. Carpenter's Appreciation

For the very many beautiful letters, and messages of sympathy, love and condolence received before and since the death of our beloved husband and father, we desire to show our appreciation through the columns of The Christian Century, realizing it to be too great an undertaking to acknowledge them separately. Each and every one has been a comfort to us, and shall ever be remembered.

MRS. L. L. CARPENTER AND FAMILY.
Wabash, Ind.

J. R. Ewers in Kansas City

John Ray Ewers, pastor of the East End Christian Church, of Pittsburg, Pa., has just closed a series of "Decision Meetings" with the First Christian Church, of this city. Lasting but three weeks, they brought 105 into the fellowship of the church, and left a profound impression upon the congregation and community.

Brother Ewers is a preacher of great power, fresh and interesting in his thought and style, and earnest and sincere to a degree that commands the confidence and respect of all who listen to him. He makes his appeal without any seeming thought of securing mere "additions"—his effort being rather to move men and women to immediate and earnest decision for the life of Christian faith and loyalty.

The church will be richer in its knowledge of God and its appreciation of the power of the gospel of Christ to redeem both the individual and society from sin and selfishness, from his spiritual and invigorating sermons. And many others who heard his message will yet yield to the claims of the Christ whom he preached among us. W. F. RICHARDSON.

Laymen's Convention at Wichita

The great Laymen's Missionary Convention came to an end on Lord's Day evening with missionary addresses in most of the churches. Nine hundred and fifty-seven men sat down to the banquet on Thursday night, February 17, in the magnificent banquet room of the Masonic Temple. The addresses that evening by J. Campbell White of New York, and J. Taylor Headland, of Pekin, were worth going

miles to hear. They were thrilling in interest and made a profound impression on the great gathering. Then, day by day, as the convention went on and we heard from those direct from the mission fields, our hearts did burn within us as we listened to the triumphs of the gospel in all lands. Our own missionaries and secretaries, Madden, Hagin, Corey and Allen, were no whit behind the others in the high character of their addresses. It is a matter of some pride that our two churches in Wichita averaged more per capita for foreign missions last year than any other religious body in the city, the average for the Churches of Christ being \$1.78, while the nearest to that was the

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



WE GO AFISHING—FOR MEN

This is only one of the many fishing pools, 20 Stereoscopic Travels 20 TO WIN MEN TO CHRIST.

Christian Lantern Slide and Lecture Bureau

Y. M. C. A. Bldg., Chicago, Ill.
Ad. No. 912.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.

700 East Fortieth St.

Chicago

United Presbyterian, with an average of \$1.61. It was unanimously resolved by representatives of our two congregations that we would work towards the goal of an average of \$5 per year for foreign missions. We will not likely reach that amount this year, nor next, but we will reach it some day. The Central Church gave last year about \$2,500 for foreign missions, \$1,000 of which was for a special purpose and given by one of the members. The city of Wichita resolved to bring its offerings up from a little more than \$10,000 given in 1909 to \$30,000 for 1910. If we can do that it will be a great triumph. The note of union sounded by all the missionaries and other speakers in this convention is a matter of great rejoicing and the Disciples of Christ should be in the front rank of this great movement.

WALTER SCOTT PRIEST.

Kansas City Moving Forward

The Kansas City spirit is wonderfully manifest in all of the churches efficient throughout our city. Five and sons are with Budd Park with over 200 to date; Seville and company are with Linwood Boulevard just starting with almost 200; J. R. Ewers just closed a great meeting at First Church, our downtown house, with over 100 added.

Monday night, February 21, at the invitation of Brother R. A. Long, about twenty men, together with a few representatives of our City Missions Committee, met at the Baltimore Hotel. The outcome of the meeting is that about twenty thousand was pledged for work in our city in addition to the splendid work of all our churches in city evangelization. Brother Long duplicates whatever the other men give for this great work. This is but the beginning. Half of the first year's pledges will go to Jackson Avenue; the other half will go into new work. The organization of these men of means will augment our city work splendidly. They will work in co-operation with our city missions committee; Langston Bacon is president and J. S. Donaldson, secretary-treasurer.

A Brotherhood Union was formed Tuesday night at a banquet given by the Brotherhood of the Jackson Avenue Church. This, too, will add strength to our churches, which now numbers 10,146 members and are growing every day.

After thirteen years as pastor of Jackson Avenue, and also city evangelist, I have resigned the pastorate and shall re-enter the city evangelistic field here. I leave this great church of 925 loyal, true followers of Christ with great reluctance. I love them truly and while they have urged me to remain at a greatly increased salary, duty calls me to city evangelism. I know of no people who have been more faithful to Christ and supported their pastor better than this noble band.

Jackson Avenue is a great working church; alive and ready for every advance step. They have gone through loss by fire and bank failure and yet today they have a beautiful stone edifice worth \$50,000, seating capacity, in combination, of 2,000. There is a great Bible-school, Aid Society, C. W. B. M., two C. E. societies, Brotherhood, clubs of young people, a fine gymnasium with over two hundred in the first few weeks.

Brother T. W. Grafton of Anderson, Ind., pastor of one of the largest churches of the Brotherhood, has been called as pastor and has accepted, to begin May 1. We are confident of still better things.

I have received into the fellowship of this church almost 1,400 people, nearly 600 in other city fields, making 2,000 members the past thirteen years, all in new fields.

The Laymen's Missionary Convention opens tonight. Kansas City is in line. The Chris-

tian churches are proud of their record. The 10,146 members gave over \$11 per member for missions in 1909. We are united, working hard and intend to move forward.

F. L. BOWEN.

Congregational Evangelism

We have just closed a three weeks' revival meeting in the Christian church at Boise, Idaho. We have been trying congregational evangelization, the pastor doing the preaching and Mrs. Clara Gish Ewing leading the chorus and the congregation in the singing. The church was well organized for visiting and personal work during the afternoons. There were no solos, but splendid congregational singing. The sermons were simple and straightforward gospel appeals to the minds, hearts and consciences of the people. We did not appeal to the fear of death, but urged the hearers to accept Christ as the only Savior, because they were alive, well and strong, with the promise of long years of service before them. The interest grew till the last service was dismissed. The direct results were seventy-three additions to the church, forty-two by confession and baptism and thirty-one by letter and statement. The finest feeling and the best fellowship prevailed during the meetings, and the church is in a most happy and hopeful mood for the work of the future. The best of it all is that we have the whole force and organization of the meeting with us to go right on and follow up the revival to the very best advantage. We believe that such a meeting is better for a church than one led by an imported evangelist and singer. Where the congregation depends upon the minister for the evangelizing, and where the minister depends upon the professional evangelist the church is bound to suffer in the long run. We wish therefore to recommend to the churches everywhere not only pastor evangelization but also congregational evangelization as best adapted to yield permanent results and build up the cause of Christ.

A. L. CHAPMAN, Pastor.

AGENTS WANTED. In every locality, Ministers, Teachers, Christian Workers are offered a rare opportunity. Lucrative returns guaranteed for an energetic canvass. Send 25 cts. for handsome prospectus volume. Amount refunded on first order.

A Comprehensive History of the DISCIPLES OF CHRIST

BY WILLIAM T. MOORE, LL. D.

A monumental volume of over 800 large 8vo pages, over 300 portraits, illustrations of historic places, etc. A handsome work, elegantly printed and bound in one superb octavo volume. Cloth, \$3.50; half morocco, \$4.50; or full morocco, \$6.00.

FLEMING H. REVELL COMPANY.
NEW YORK: 153 Fifth Ave.
CHICAGO: 80 Wabash Ave.

We

receive regularly from the publishers the daily and weekly newspapers from every section of the country, and will

Clip

for you anything on any subject wanted at reasonable prices. If there is something you want, write particulars and we will get it for you if it will be in the

Newspapers

Send Stamp for Booklet
CONSOLIDATED PRESS CLIPPING CO.
615 No. American Bldg, Chicago, Ill.

GET A TRUSS TO ORDER

You can have made to order a truss to hold the rupture under all conditions, fitted so nicely with our soft gum rubber sanitary cushion that you wear it unconsciously, or money refunded. Write for booklet. Don't wait. Think what it means to you. Our customers are from every state in the Union. Address Dr. Fosgate Co., 6159 Lexington Ave., Chicago, Ill.

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

